ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ.

OR

HIS MAIESTIES INSTRVCTIONS TO HIS DEAREST SONNE, HENRY *THE PRINCE.*

AT LONDON
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The Argument.

SONNET.

GOd giues not Kings the ſtile of Gods in vaine,
For on his throne his Scepter doe they ſwey:
And as their ſubiects ought them to obey,
So Kings ſhould feare and ſerue their God againe.
If then ye would enioy a happie raigne,
Obſerue the ſtatutes of your heauenly King,
And from his Law, make all your Lawes to ſpring:
Since his Lieuetenant heere ye ſhould remaine,
Reward the iuſt, be ſtedfaſt, true and plaine,
Repreſſe the proude, maintaining aye the right,
Walke alwaies ſo, as euer in his ſight,
Who guards the godly, plaguing the prophane:
And ſo ye ſhall in Princely vertue ſhine,
Reſembling right your mightie King Diuine.

TO HENRY MY DEAREST SONNE, and naturall ſucceſsor.

WHome-to can ſo rightly appertaine this booke of inſtructions to a Prince in all the points of his calling, as well generall, as a Chriſtian towards God; as particular, as a King towards his people? Whome-to, I ſay, can it ſo iuſtly appertaine, as vnto you my deareſt Sonne? Since I the Author thereof as your natural Father, muſt be carefull for your godly and vertuous education, as my eldeſt Sonne, and the firſt fruites of Gods bleſſing towards me in my poſteritie: and as a King muſt timouſlie prouide for your trayning vp in all the pointes of a Kings office; ſince yee are my naturall and lawfull ſucceſſor therein: that being rightly informed hereby, of the

weight of your burthen, ye may in time begin to conſider, that being borne to be a King, ye are rather borne to *onus*, then *honor*: not excelling al your people ſo far in rank & honor, as in dayly care and hazardous paines taking, for the ductifull adminiſtration of that great office that God hath layd vpon your ſhoulders. Laying ſo a iuſt ſymmetrie and proportion, betwixt the hight of your honourable place, and the heauy weight of your great charge: and conſequently, in caſe of failing, which God forbid of the ſadnes of your fall, according to the proportion of that height. I haue therefore for the greater eaſe to your memory and that ye may at the firſt, caſt vp any part that ye haue to do with, deuided this treatiſe in three parts. The firſt teacheth you your duetie towards God as a Chriſtian: the next, your duetie in your office as a King: and the third informeth you how to behaue your ſelfe in indifferent things, which of themſelues are neither right nor wrong, but according as they are rightly or wrong vſed; and yet will ſerue according to your behauiour therein, to augment or empare your fame and authority at the hands of your people. Receiue & welcome this booke then, as a faithfull Preceptor and Counſellor vnto you: which, be-

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cauſe my affaires will not permit mee euer to be preſent with you, I ordaine to be a reſident faithfull admoniſher of you. And becauſe the houre of death is vncertaine to me, as vnto all fleſh, I leaue it as my Teſtament and latter-will vnto you. Charging you in the preſence of God, and by the fatherly authoritie I haue ouer you, that ye keep it euer with you, as carefully, as *Alexander* did the *Iliads* of *Homer*. Ye will finde it a iuſt and impartiall counſellor; neither flattering you in any vice, nor importuning you at vnmeete times. It will not come vncalled, neither ſpeake vnſpeered at: and yet conferring with it when ye are at quiet, ye ſhall ſay with *Scipio*, that ye are *nunquam minus ſolus, quam cum ſolus*. To conclude then, I charge you, as euer ye thinke to deſerue my fatherly bleſſing, to follow & put in practiſe, as farre as lieth in you, the precepts heere after following. And if yee followe the contrary courſe, I take the great God to recorde, that this booke ſhall one day be a witneſſe betwixt me and you, and ſhall procure to be ratified in heauen, the curſe that in that caſe heere I giue vnto you. For I proteſt before that great God, I had rather not be a Father, and childleſſe, then be a Father of wicked children. But hoping, yea euen promiſing vnto my ſelfe, that God,

God, who in his great bleſſing ſent you vnto me; ſhall in the ſame bleſſing, as he hath giuen me a Sonne; ſo make him a good and a godly Sonne; not repenting him of his mercie ſhewed vnto me: I end, with my earneſt prayer to God, to worke effectually into you, the fruites of that bleſſing, which heere from my heart I beſtow vpon you.

Your louing Father.
I. R.

To the Reader.

CHaritable Reader, *it is one of the golden ſentences, which Chriſt our Sauiour vttred to his Apoſtles, that there* is nothing ſo couered, that ſhall not be reuealed, neither ſo hid, that ſhall not bee knowne: and whatſoeuer they haue ſpoken in darkneſſe, ſhould bee heard in the light: and that which they had ſpoken in the eare in ſecret place, ſhould be publikely preached on the tops of the houſes. Luke. 12.

And ſince he hath ſaid it, moſt true muſt it be, ſince the authour thereof is the fountaine and very being of truth. Which ſhould mooue all godly and honeſt men, to be very warie in all their ſecreteſt actions, and whatſoeuer middeſſes they vſe for attaining to their moſt wiſhed ends: leaſt otherwaies howe auowable ſoeuer the marke bee, whereat they ayme, the middeſſes being diſcouered to be ſhamefull, whereby they climbe; it may turne to the diſgrace both of the good worke it ſelfe, and of the authour thereof: ſince the deepeſt of our ſecrets, can not bee hid from that all-ſeeing eye, and penetrant light, pearcing through the bowels of very darknes it ſelfe.

But as this is generally true in the actions of all men, ſo is it more ſpecially true in the affaires of Kings. For Kings being publike perſons, by reaſon of their office and authority, are as it were ſet (as it was ſaid of olde) vpon a publike ſtage, in the ſight of all the people; where all the beholders eyes are attentiuely bent, to looke and prye in the leaſt circumſtance of their ſecreteſt driftes. Which ſhould make Kings the more careful, not to harbour the ſecreteſt thought in their minde, but ſuch as in the owne time they ſhall not be aſhamed openly to avouch: aſſuring themſelues, that time the mother of Veritie will in the dewe ſeaſon bring her owne daughter to perfection.

The true practiſe hereof, I haue as a King, oft found in my owne perſon: though I thanke God, neuer to my ſhame: hauing laide my count, euer to walke as in the eyes of the Almighty, examining euer ſo the ſecreteſt of my driftes, before I gaue them courſe, as how they might ſome day bide the touch-ſtone of a publike tryall. And amongſt the reſt of my ſecret actions, which haue (vnlooked for of many) come to publike knowledge, it hath ſo fared with my Βασιλικὸν δῶρον, directed to my eldeſt Sonne, which I wrote for exerciſe of my owne engine: and inſtruction of him, who is appointed by God (I hope) to ſit on my Throne after me. For the purpoſe and matter thereof being onely fit for a King, as teaching him his office; and the perſon whom for it was ordained, a Kings Heire, whoſe ſecret counſellor and faithfull admoniſher it muſt be: I thought it no waies conuenient, nor comely, that eyther it ſhould to all be proclaymed, which to one onely appertained (and ſpecially being a meſſenger betwixt two ſo coniunct perſons) or yet that the moulde, whereupon he ſhould frame his future behauiour, when he comes both vnto the perfection of his yeares, and poſſeſſion of his enheritance, ſhould before the hand, bee

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made common to the people, the subiect of his future happy gouernment. And therefore for the more secret, and close keeping of them, I onely permitted seauen of them to be printed, the Printer being first sworne for secrecy: and these seauen I dispearsed amongst some of my trustiest seruants, to bee keeped closely by them: least in case by the iniquity, or wearing of time, any of thē might haue been lost, yet some of them might haue remained after me, as witnesses to my Sonne, both of the honest integrity of my heart, and of my fatherly affection and naturall care towards him. But since contrary to my intention and expectation, as I haue alreadie said, this booke is now vented, and set foorth to the publike view of the world, and consequently, subiect to euery mans censure, as the current of his affection leades him: I am now forced, as wel for resisting to the malice of the children of enuy, who like waspes, suckes venome out of euery whole some hearbe as for the satisfaction of the godly honest sorte, in anything that they may mistake therein: both to publish and spred the true copies thereof, for defacing of the false copies that are already spred, as I am informed: as likewise, by this preface to cleere such parts thereof, as in respect of the concised shortnes of my stile, may be misinterpreted therein.

To come then particularly to the matter of my booke, there are two speciall great points, which (as I am informed) the malicious sort of men haue detracted therin: and some of the honest sort haue seemed a little to dislike: whereof the first & greatest is, that some sentences therin should seeme to furnish grounds to men, to doubt of my sincerity in that Religion, which I haue euer constantly professed: the other is, that in some parts thereof, I should seeme to nourish in my minde, a vindictiue resolution against England, or at the least, some principals there, for

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the Queene my mothers quarrell.

The first calumnie most (grieuous indeed) is grounded vpon the sharpe and bitter words, that therein are vsed in the description of the humors of Puritanes, and rashe-headed Preachers, that thinke it their honour to contend with Kinges, and perturbe whole kingdomes. The other point is onely grounded vpon the straite charge I giue my Sonne, not to heare, nor suffer any vnreuerent speeches or bookes against any of his parentes or progenitors: wherein I doe alleadge my owne experience anent the Queene my mother: affirming that I neuer found any, that were of perfite age the time of her raigne heere, so stedfastly true to mee in all my troubles, as these that constantly kept their alleageance to her in her time. But if the charitable Reader will aduisedly consider, both the methode and matter of my treatise, he will easily iudge, what wrong I haue sustained by the carping at both. For my booke, suppose verie small, being deuided in three seuerall parts; the first part thereof onely treates of a Kings duetie towardes God in Religion: wherin I haue so clearly made profession of my Religion, calling it the Religion wherein I was brought vp, and euer made profession of, and wishing him euer to continue in the same, as the onely true forme of Gods worship, that I would haue thought my sincere plainnesse in that first part vpon that subiect, should haue ditted the mouth of the most enuious Momus, that euer hell did hatche, from barking at any other part of my booke vpon that ground: except they would alleage me to be contrarie to my selfe, which in so small a volume, woulde smell of too great weakenes, and sliprinesse of memorie. And the second part of my booke, teaches my Sonne how to vse his office, in the administration of iustice, and politicke gouernment: The third onely containing a

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Kings outward behauiour in indifferent thinges: what aggreeance and conformitie he ought to keepe betwixt his outward behauiour in these things, and the vertuous qualities of his minde: and how they should serue for trunshe-men, to interprete the inward disposition of the minde, to the eyes of them that cannot see farther within him, and therefore must onely iudge of him by the outward appearance. So as if there were no more to be looked into, but the verie methode and order of the booke, it will sufficiently cleare me of that first and grieuousest imputation, in the point of Religion: since in the first part, where Religion is onely treated of, I speake so plainly. And what in other parts I speake of Puritanes, it is onely of their morall faultes, in that part where I speake of pollicie: declaring when they contemne the lawe and Soueraigne authority, what exemplaire punnishmēt they deserue for the same. And now as to the matter it selfe, where-vpon this scandale is taken, that I may sufficiently satisfie all honest men, and by a iust apologie rayse vp a brasen wall or bulwarke against all the darts of the enuious, I wil the more narrowly rip vp the words, wherat they seeme to be somewhat stomacked.

First then, as to the name of Puritanes, I am not ignorant that the stile thereof doth properlie belong onely to that vile sect amongst the Anabaptistes, called the Familie of loue; because they thinke themselues onely pure, and in a manner, without sinne, the oneiy true Church, and onely worthie to be participant of the Sacraments: and all the rest of the world to bee but abhomination in the sight of GOD. Of this speciall sect I principallie meane, when I speake of Puritanes; diuers of them, as Browne, Penrie, and others hauing at sundrie times come in Scotland, to sowe their popple amongst vs (& from my heart I wish, that they had left no schollers behinde

behinde them, who by their fruites will in the owne time be manifeſted) and partly, indeede, I giue this ſtile to ſuch brainſicke and heady preachers, their diſciples and followers, as refuſing to be called of that ſect, yet participates too much with their humours, in maintaining the aboue mentioned errours: not onely agreeing with the generall rule of all Anabaptiſtes, in the contempt of the ciuill Magiſtrate, and in leaning to their own dreames and reuelations: but particularly with this ſect, in accounting all men prophane that ſweares not to all their fantaſies: in making for euery particular queſtion of the policie of the Church, as great commotion, as if the article of the Trinity were called in controuerſie: in making the Scriptures, to be ruled by their conſcience & not their cõſcience by the Scripture: & he that denies the leaſt iot of their grounds, ſit tibi tanquã ethnicus & publicanus, not worthie to inioy the benefit of breathing, much leſſe to participate with them of the Sacraments: and before that any of their grounds be impugned, let King, people, law and all be tred vnder foote. Such holy warr are to be preferred to an vngodly peace: no, in ſuch caſes, Chriſtian Princes are not onely to be reſiſted vnto, but not to be prayed for. For prayer muſt come of Faith, & it is reuealed to their conſciences, that God will heare no Prayer for ſuch a Prince. Iudge then, Chriſtian Reader, if I wrong this ſort of people, in giuing them the ſtile of that ſect, whoſe errours they imitate: and ſince they are contented to weare their liuerie, let them not be aſhamed to borrow alſo their name. It is onely of this kinde of men, that in this booke I write ſo ſharpelie: and whome I wiſh my Sonne to puniſh, in caſe they refuſe to obey the law, and will not ceaſe to ſturre vp a rebellion. Whome againſt I haue written the more bitterly, in reſpect of diuers infamous libels, & iniurious ſpeeches ſpred

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by ſome of them, not onely diſhonourablye inuectiue a-gainſt all Chriſtian Princes, but euen reprochfull to our profeſſion and religion, in reſpect they are come out vn-der coullour therof: and yet were neuer anſwered but by Papiſtes, who generally meddle as well againſt them, as the religion it ſelfe: wherby the ſkandal was rather dou-bled, then taken away. But on the other part, I proteſt vpon mine Honour, I meane it not generally of all Prea-chers, or others, that likes better of the ſingle forme of po-licie in our Church, then of the many ceremonies in the Church of England; that are perſwaded, that their Bi-ſhops ſmels of a Papall ſupremacy, that the Surpliſe, the cornerd cap, and ſuch like, are the outward badges of Popiſh errors. No, I am ſo farre from being contentious in theſe thinges, (which for my owne part I euer eſteе-med as indifferent) as I doe aqually loue and honour the learned and graue men of eyther of theſe opinions. It can no wayes become me to pronounce ſo lightly a ſentence, in ſo olde a controuerſie. Wee all (God be praiſed) doe a-gree in the grounds, and the bitterneſſe of men vpon ſuch queſtions, doth but trouble the peace of the Church, and giues aduantage and entry to the Papiſtes by our diuiſi-on. But towards them, I onely vſe this preuiſion, that where the Law is otherwiſe, they may content them-ſelues ſoberly and quietly with their owne opinions, not reſiſting to the authority, nor breaking the Lawe of the Country: neither aboue all, ſturring any rebellion or ſchiſme: but poſſeſſing their ſoules in peace, let them preaſſe by patience, and well grounded reaſons, either to perſwade al the reſt to like of their iudgements: or where they ſee better grounds on the other part, not to be aſha-med peaceably to incline thereunto, laying aſide all pre-occupied opinions.

And that this is the onely meaning of my booke, and

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not any coldeneſſe or cracke in Religion, that place doth plainlie witneſſe, where, after I haue ſpoken of the faults in our Eccleſiaſticall eſtate, I exhort my Sonne to bee beneficiall vnto the good men of the Miniſtrie: prayſing God there, that there is preſentlie a ſufficient number of good men of them in this kingdome: and yet are they all knowne to be againſt the forme of the Engliſh church. Yea, ſo farre I am in that place from admitting corruption in Religion, as I wiſh him in promooving them to vſe ſuch caution, as may preſerue their eſtate from creeping to corruption: euer vſing that ſame forme thorough the whole booke, where euer I ſpeake of bad Preachers, tearming them ſome of the Miniſters, and not Miniſters or Miniſtry in generall. And to conclude this point of Religion, what indifferencie of Religion can Momus *call that in me where, ſpeaking of my Sonnes mariage (in caſe it pleaſed God before that time to cut the threed of my life) I plainly fore-warne him of the inconueniences that were like to inſue, in caſe hee ſhould marrie any that be of a different profeſſion in Religion from him: notwithſtanding that the number of Princes profeſſing our Religion be ſo ſmall, as it is hard to foreſee, how he can be that way, meetely matched according to his ranke.*

And as for the other point, that by ſome parts in this booke, it ſhould appeare, that I doe nouriſh in my minde, a vindictiue reſolution againſt England, or ſome principals there: it is ſurely more then wonderfull vnto me, vpon what grounds they can haue gathered ſuch concluſions. For as vpon the one part, I neither by name nor diſcription point out England in that part of my diſcourſe: ſo vpon the other, I plainlie bewray my meaning to be of Scottiſh-men, where I cõclude that purpoſe in theſe termes: that the loue I beare to my Sonne,

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hath mooued me to be so plaine in this argument: for so
that I discharge my cõscience to him in vttering the veri-
tie, I care not what any traytour or treason-allower doe
thinke of it. And English-men could not thereby be meant,
since they could be no traitors, where they ought no alle-
geance. I am not ignorant of a wise and Princely apo-
thegme, which the same Queene of England vttered a-
bout the time of her owne Coronation. But the drift of
that discourse doth fully cleare my intention, being onely
grounded vpon that precept to my Sonne, that hee should
not permit any vnreuerent detracting of his predeces-
sors, bringing in that purpose of my mother onely for an ex-
ample of my experience anent Scottish-men, without v-
sing any perswading to him of reuenge. For a Kings giu-
ing of any fault the due stile, inferres no reduction of the
faulters pardon. No, I am by a degree neerer of kinne vn-
to my mother then he is, neither thinke I my selfe, either
that vnworthy, or that neere my end, that I need to make
such a Dauidicall testament; since I haue euer thought it
the dutie of a worthy Prince, rather with a pike, then a
pen, to write his iust reuenge. But in this matter I haue
no delight to be large, wishing all men to iudge of my
future proiects, according to my by-past actions.

Thus hauing as much insisted in the clearing of these
two points, as will (I hope) giue sufficient satisfaction to
all honest men, and leauing the enuious to the foode of
their owne venome; I will heartily pray thee, louing
reader, charitably to conceiue of my honest intention in
this booke. I know the greatest part of the people of this
whole Ile, haue been very curious for a sight therof: some
for the loue they beare me, either being particularly ac-
quainted with me, or by a good report that perhaps they
haue heard of me: and therfore longed to see any thing,
that proceeded from that author whome they so loued

and honoured; ſince bookes are liue Idees of the authors minde. Some onely for meere curioſity, that thinkes it their honour to know all new things, were curious to glut their eyes therewith, onely that they might vaunt thē to haue ſeene it: and ſome fraughted with cauſeleſſe enuie at the authour, did greedily ſearch out the booke, thinking their ſtomacke fit enough, for turning neuer ſo wholeſome foode in noyſome and infectiue humours. So as this their great concurrence in curioſitie, (though proceeding from farre different complexions) hath inforced the vn-timous diulgating of this booke, farre contrarie to my intention, as I haue already ſaid. To which hydra of diuerſlie enclined ſpectators, I haue no targe, to appone but plainneſſe, patience, and ſinceritie: plainneſſe, for reſoluing and ſatisfying of the first ſort: patience, for to beare with the ſhallowneſſe of the next: and ſinceritie to defye the mallice of the third withall. Though I cannot pleaſe all men therein, I am contented ſo that I onelie pleaſe the vertuous ſorte: and though they alſo finde not euerie thing therin, ſo fullie to anſwer their expectation, as the argument woulde ſeeme to require: although I would wiſh them modeſtly to remember, that God hath not beſtowed all his giftes vpon one, but parted them by a Iuſtice diſtributiue: and that many eyes ſees more then one: and that the variety of mens mindes is ſuch, that tot capita tot ſenſus: yea and that euen the verie faces, that God hath by nature brought foorth in the world, doe euery one in ſome of their particular lineaments, differ from any other: yet in truth it was not my intention in handling of this purpoſe (as it is eaſie to perceiue) fully to ſet downe heere al ſuch grounds, as might out of the beſt writers haue been alleaged, and out of my owne inuention and experience added, for the perfite inſtitution of a King: but onely to

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giue ſome ſuch precepts to my owne Sonne, for the gouernment of this Kingdome, as was meeteſt for him to bee inſtructed in, and beſt became mee to be the informer of.

If I in this booke haue beene too particularly plaine, impute it to the neceſsitie of the ſubiect, not ſo much being ordained for the inſtitution of a Prince in general, as I haue ſaid, as containing particular precepts to my Sonne in ſpeciall: whereof hee could haue made but a generall vſe, if they had not contained the particular diſeaſes of this kingdome, with the beſt remedies for the ſame: which it became me beſt as a King, hauing learned both the theoricke and practicke thereof, more plainely to expreſſe, then anie ſimple Schoole-man, that onely knowes matters of Kingdomes by contemplation.

But if in ſome places it ſeeme too obſcure, impute it to the ſhortnes thereof, being both for the reſpect of my ſelfe, and of my Sonne, conſtrained thereunto: my owne reſpect for fault of leaſure, being ſo continually occupied in the affaires of my office, as my great burthen, and reſt-leſſe faſhery is more then knowne to all that knowes or heares of me: for my Sonnes reſpect, becauſe I know by my ſelfe, that a Prince ſo long as he is young, will bee ſo carried away with ſome ſort of delight or other, that hee cannot patiently abide the reading of any large volume: and when hee comes to a full maturitie of age, he muſt be ſo buſied in the actiue part of his charge, as he will not be permitted to beſtowe many houres vpon the contemplatiue part thereof. So as it was neyther fit for him, nor poſsible for me, to haue made this treatiſe and more ample then it is. Indeede I am little beholden to the curioſitie of ſome, who thinking it to large alreadie (as appeares) for lacke of leaſure to coppie it, drewe ſome

notes out of it, for ſpeedes ſake: putting in the one halfe of the purpoſe, and leauing out the other: not vnlike the man that alleadged that part of the Pſalme, non eſt Deus: but left out the preceding words, Dixit inſipiens in corde ſuo. And of theſe notes, making a little pamphlet (lacking both my methode and halfe of my matter) entituled it, forſooth, the Kings Teſtament: as if I had eſked a third Teſtament of my owne, to the two that are in the holy Scriptures. It is true that in a place thereof, for affirmation of the purpoſe I am ſpeaking of to my Sonne, I bring my ſelfe in there, as ſpeaking vpon my Teſtament: for in that ſenſe, euery record in write of a mans opinion in any thing (in reſpect that papers out-liues their authors) is as it were a Teſtament of that mans will in that caſe: and in that ſenſe it is, that in that place I call this treatiſe a Teſtament. But from any particular ſentence in a booke, to giue the booke it ſelfe a tytle, is as riduculous, as to ſtile the booke of the Pſalmes, the booke of Dixit inſipiens, becauſe with theſe words one of them doth begin.

Well, leauing theſe new baptiſers and blockers of other mens bookes, to their owne follies, I returne to my purpoſe, anent the ſhortneſſe of this booke: ſuſpecting that all my excuſes for the ſhortnes thereof, ſhal not ſatisfie ſome, eſpecially in our neighbour country: who though, that as I haue ſo narrowly in this treatiſe touched all the principall ſickneſſes in our kingdome, with ouertures for the remedies thereof, as I ſayd before: ſo looked they to haue found ſomething therein, that ſhould haue touched the ſickneſſes of their ſtate, in the like ſort. But they wil eaſilie excuſe me thereof, if they wil conſider the forme I haue vſed in this treatiſe; wherein I onely teach my Sonne, out of my owne experience, what forme of gouernment is fitteſt for this Kingdome: and in one par-

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thereof ſpeaking of the bordours, I plainely there doe excuſe my ſelfe, that I will ſpeake nothing of the ſtate of England, as a mater wherein I neuer had experience. I know, indeede, no Kingdome lackes her owne diſeaſes, and likewaies what intereſt I haue in the proſperitie of that ſtate: for although I would be ſilent, my blood and diſcent doth ſufficiently proclaime it. But notwithſtanding, ſince there is a lawfull Queene there preſentlie raigning, who hath ſo long with ſo great wiſedome and felicity gouerned her Kingdomes, as (I muſt in true ſinceritie confeſſe) the like hath not been read nor heard of, eyther in our time, or ſince the daies of the Romane Emperour Auguſtus: it could no waies become me farre inferiour to her in knowledge and experience, to be a buſie-bodie in other Princes matters, and to fiſh in other folkes waters, as the Prouerbe is. No, I hope by the contrary (with Gods grace) euer to keepe that Chriſtian rule, To doe as I would be doone to: and I doubt nothing, yea euen in her name I dare promiſe, by the bypaſt experience of her happie gouernment, as I haue already ſaid, that no good ſubiect ſhall be more carefull to enforme her of any corruptions ſtollen in in her ſtate: Then ſhe ſhal be zealous for the diſcharge of her conſcience and honour, to ſee the ſame purged and reſtored to the auncient integritie: and further, during her time, becomes me leaſt of any to meddle in.

And thus hauing reſolued all the doubts, ſo farre as I can imagine may be mooued againſt this treatiſe: it onely reſtes to pray thee (charitable reader) to interpret fauourably this birth of mine, according to the integritie of the author, and not looking for perfection in the worke it ſelfe. As for my part, I onely glory thereof in this poynt, that I truſt no ſort of vertue is condemned, nor any degree of vice allowed in it: and that

(though it be not perhaps ſo gorgeouſly decked, and richly attyred as it ought to be) it is at the leaſt rightly proportioned in all the members, without any monſtrous deformitie in any of them: and ſpecially that ſince it was firſt written in ſecret, and is now publiſhed, not of ambition, but of a kinde of neceſsity: it muſt bee taken of all men, for the true image of my verie minde, and forme of the rule, which I haue preſcribed to my ſelfe and mine. Which as in all my actions I haue hitherto preaſſed to expreſſe, ſo far as the nature of my charge, and the condition of time would permit me: ſo beareth it a diſcouerie of that, which may bee looked for at my hand, and where-to, euen in my ſecret thoughts, I haue engaged my ſelfe for the time to come. And thus in a firme truſt, that it ſhall pleaſe God, who with my being and Crowne, gaue me this minde, to maintaine and augmēt the ſame in me and my poſterity, to the diſcharge of our conſcience, the maintenance of our honour, and weale of our people, I bid thee hartely fare-well.

OF A KINGS CHRISTIAN DVTIE TOWARDS GOD.

THE FIRST BOOKE.

AS he cannot be thought worthy to rule and commaund others, that cannot rule and dantone his owne proper affections and vnreasonable appetites, so can hee not bee thought worthy to gouerne a Christian people knowing & fearing God, that in his owne person and heart, feareth not & loueth not the Diuine Maiesty. Neither can any thing in his gouernment succeed well with him (deuise and labour as he list) as cõming from a filthie spring,

The true ground of good gouernment.

ſpring, if his perſon be vnſanctified: for (as that
Pſal.127.1 royal Prophet ſaith (*Except the Lord build the houſe, they labour in vaine that build it: except the Lord keepe the ſitie, the keepers watch in vaine:*) in reſpect the bleſſing of God hath onely
1. Cor.3. 6. power to giue the ſucceſſe therunto: & as *Paul* ſaith, he *plants, Appollos watreth; but it is God onely that giueth the increaſe.* Therefore (my ſonne) firſt of all thinges learne to knowe and
Double bond of a Prince to God. loue that GOD, whome-to yee haue a double obligation; fiirſt, for that hee made you a man; and next, for that hee made you a little God to ſitte on his Throne, and rule ouer other men. Remember, that as in dignitie hee hath erected you aboue others, ſo ought yee in thankfulneſſe towards him, goe as farre beyond all others. A moate in an others eye, is a beame into yours: a blemiſh in another, is a leaprouſe byle into you: and a veniall ſinne
The greatnes of the fault of a Prince. (as the Papiſts call it) in another, is a great crime vnto you. Thinke not therefore, that the highnes of your dignitie diminiſheth your faults (much leſſe giueth you a licence to ſin) but by the contrarie, your fault ſhall bee aggrauated, according to the heighte of your dignitie; any ſinne that yee commit, not being a ſingle ſinne, procuring but the fall of one; but being an exemplare ſinne, and therefore

fore drawing with it the whole multitude to be guilty of the same. Remēber then, that this glistring worldly glorie of Kings, is giuen thē by God, to teach thē to preasse so to glister & shine before their people, in al works of sanctification & righteousnes, that their persons as bright lampes of godlines & vertue, may, going in & out before their people, giue light to al their steps. Remēber also, that by the right knowledge & feare of God (which is *the beginning of wisdome*, as *Salomon* saith) ye shal know al the things necessary for ỹ discharge of your duty, both as a Christian, & as a King; seeing in him as in a mirrour, the course of all earthly things, whereof he is the spring & only moouer. *The true glory of Kinges.* Prou. 9.10.

Now, the onely way to bring you to this knowledge is diligently to reade his word, & earnestly to pray for the right vnderstanding therof. *Search the Scriptures*, saith Christ *for they beare testimonie of me*: and, *the whole Scripture*, saith Paul, *is giuen by inspiration of God and is profitable to teach, to conuince, to correct, and to instruct in righteousnes; that the man of God may be absolute, being made perfect vnto al good works.* And most properlie of any other, belongeth the reading thereof vnto kinges, since in that part of Scripture, where the godlie Kinges are first made mention of, that were ordai- *The meanes to know God* Ioh 5 39. 2.Tim.3. 16.17. Deu.17.

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ned to rule ouer the people of God, there is an expreſſe and moſte notable exhortation and commaundement giuen them, to reade and meditate in the lawe of God. I ioyne to this, the carefull hearing of the doctrine with atten-
Rom.10.17 dance and reuerence: *For faith commeth by hearing*, ſaith the ſame Apoſtle. But aboue all, beware ye wreſt not the worde to your owne appetite, as ouer many doe, making it like a bell to ſound as ye pleaſe to interprete: but by the contrarie, frame all your affections, to follow preciſely the rule there ſet downe.

Wherein chiefly the whole Scripture conſiſteth.

The whole Scripture chiefly containeth two things, a command, and a prohibition; to doe ſuch things: and to abſtaine from the contrarye. Obey in both; neither thinke it enough to abſtaine from euil, and do no good: nor think not that if you doe many good thinges, it may ſerue you for a cloake to mixe euil turnes therwith. And as in theſe two points, the whole Scripture principally conſiſteth: ſo in two degrees ſtandeth the whole ſeruice of God by man: interiour, or vpward; exteriour, or downward: the firſt, by praier in faith towards God; the next, by workes flowing therefra before the world: which is nothing elſe, but the exerciſe of Religion towards God, and of equitie towards your neighbour.

Two degrees of the ſeruice of God,

As

As for the particular points of Religion, I neede not to dilate them; I am no hypocrite, follow my foote ſteppes and your owne preſent education therein. I thanke God, I was neuer aſhamed to giue account of my profeſſion, howſoeuer the malicious lying tongues of ſome haue traduced me: and if my conſcience had not reſolued mee, that all my Religion preſently profeſſed by mee and my kingdome, was grounded vpon the plaine wordes of the Scripture, without the which all points of Religion are ſuperfluous, as any thing contrarie to the ſame is abhomination, I had neuer outwardly auowed it, for pleaſure or awe of any fleſh. *A regardable patterne.*

And as for the points of equitie towards your neighbour (becauſe that will fall in properlie, vpon the ſecond part concerning a Kings office) I leaue it to the owne roome.

For the firſt part then of mans ſeruice to his God, which is Religion, that is, the worſhippe of God according to his reuealed will, it is wholie grounded vpon the Scripture, as I haue alreadie ſaid, quickned by faith, and conſerued by conſcience. For the Scripture, I haue now ſpoken of it in generall: but that ye may the more readilye make choiſe of any part thereof, for your inſtruction or com- *Religion.*

fort,

fort, remember ſhortly this methode.

The methode of Scripture.

The whole Scripture is dited by Gods ſpirit, thereby, as by his liuelie word, to inſtruct & rule the whole Church militant to the end of the worlde. It is compoſed of two parts, the Olde and newe Teſtament. The ground of the former is the Law, which ſheweth our ſinne, and containeth iuſtice: the ground of the other is Chriſt, who pardoning ſinne containeth grace. The ſumme of the Law is the ten Commandements, more largely dilated in the bookes of *Moſes*, interpreted and applyed by the Prophets: and by the hiſtories, are the examples ſhewed of obedience or diſobedience thereto, and what *præmium* or *pœna* was accordingly giuen by God. But becauſe no man was able to keep the Law, nor any part thereof, it pleaſed God of his infinite wiſedome and goodneſſe, to incarnate his onely Sonne in our nature, for ſatisfaction of his iuſtice in his ſuffering for vs: that ſince we could not be ſaued by doing, we might at leaſt be ſaued by beleeuing.

Of the Law.

Of grace.

The ground therefore of the word of grace, is contained in the foure hiſtories of the birth, life, death, reſurrection and aſcention of Chriſt. The larger interpretation and vſe thereof, is contained in the Epiſtles of the Apoſtles

poſtles: and the practiſe in the faithfull or vnfaithfull, with the hiſtorie of the infancie and firſt progreſſe of the Church, is contained in their acts.

Would you then know your ſinne by the Law? read the bookes of *Moſes* containing it. *The vſe of the Law.* Would you haue a commentarie thereupon? Reade the Prophets, and likewiſe the bookes of the *Prouerbs* and *Eccleſiaſtes*, written by that great patterne of wiſdome *Salomon*; which will not onely ſerue you for inſtruction, howe to walke in the obedience of the Law of God, but is alſo ſo ful of golden ſentences, and morall precepts, in all thinges that can concerne your conuerſation in the world, as among all the prophane Philoſophers & Poets, yee ſhall not finde ſo rich a ſtore-houſe of precepts of naturall wiſdome agreeing with the will and diuine wiſedome of God. Would you ſee how good men are rewarded and wicked puniſhed? looke the hiſtoricall partes of theſe ſame bookes of *Moſes*, together with the hiſtories of *Ioſua*, the *Iudges*, *Ezra*, *Nehemiah*, *Eſther*, and *Iob*: but eſpecially the bookes of the *Kings* and *Cronicles*, wherewith yee ought to be familiarly acquainted: for there ſhall ye ſee your ſelfe, as in a mirrour, in the catalogue either of the good or the euill Kings.

Would

Vse of the Gospell.

Would ye know the Doctrine, life & death of our Sauiour Christ? reade the Euangelists, would ye bee more particularlie trained vp in his Schoole? meditate vpon the Epistles of the Apostles. And would yee bee acquainted with the practizes of that doctrine in the persons of the Primitiue Church? Cast vp the Apostles Acts. And as to the Apocryphe bookes, I omit them, becausel am no Papist, as I said before, and indeed some of them are no waies like the ditement of the spirit of God.

How to read the Scripture.

But when ye reade the Scripture, reade it with a sanctified and chast heart: admire reuerētly such obscure places as ye vnderstād not, blaming onely your owne capacity: reade with delight the plaine places, & study carefully to vnderstand those that are somewhat difficil: preasse to bee a good textuare; for the Scripture is euer the best interpreter of it selfe. But preasse not curiously to seeke out farther thē is contained therein; for that were ouer vnmanerly a presumption, to striue to be further vpon Gods secrets, then he hath will ye be: for what hee thought needefull for vs to knowe, that hath he reuealed there. And delight most in reading such partes of the Scripture, as may best serue for your instruction in your calling;

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reiecting fooliſh curioſities vpon genealogies and contentions, *which are but vaine and profit not* as *Paul* ſaith. Tit.3.9.

Now, as to faith, which is the nouriſher and quickner of Religon, as I haue alreadie ſaid, it is a ſure perſwaſion and apprehenſion of the promiſes of God, applying them to your ſoule: and therefore may it iuſtly be called, the golden chaine that linketh the faithfull ſoule to Chriſt. And becauſe it groweth not in our garden, but *is the free gift of God*, as the ſame Apoſtle ſaith, it muſt bee nouriſhed by prayer, which is nothing elſe but a friendly talking with God. *Faith the nouriſher of Religion.* Phillip.1.29.

As for teaching you the forme of your prayers, the Pſalmes of *Dauid* are the meeteſt ſchoole-maſter that yee can bee acquainted with (next the prayer of our Sauiour, which is the onely rule of Praier) wherout of as of moſt rich & pure fountaines, ye may learne al form of prayer, neceſſarie for your comfort at al occaſions. And ſo much the fitter are they for you, then for the common ſort, in reſpect the compoſer thereof was a King: and therefore beſt behooued to know a Kinges wants, and what things were meeteſt to be required by a King at Gods hand for remedie thereof. *Prayer, and whence to learne the beſt forme thereof.*

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Vſe often to pray when yee are quieteſt, eſpecially

Seuerall exercise of prayer.

especiallie forgette it not in your bed, howe oft soeuer yee doe it at other times: for publike prayer serueth as much for example, as for any particular comfort to the supplicant.

What rule or regard to be vsed in prayer.

In your prayer, bee neither ouer straunge with God, like the ignorant common sorte, that prayeth nothing but out of bookes; nor yet ouer homely with him, like some of the vaine Pharasaicall Puritanes, that thinke they rule him vpon their fingers. The former way wil breed an vncouth coldnes in yon towards him, the other, will breede in you a contempt of him. But in your prayer to God speake with all reuerence: for, if a subiect will not speake but reuerentlie to a King; much lesse should any flesh presume to talke with God, as with his companion.

What to craue of God.

Craue in your prayer, not onely things spirituall, but also things temporall, sometimes of greater, & sometimes of lesse consequence; that ye may lay vp in store his graunt of these things, for the confirmation of your faith, & to be an areles-penny vnto you of his loue. Pray as ye find your heart mooueth you, *pro renata*: but see that ye sute no vnlawfull things, as reuenge, lust, or such like: for that prayer cannot

1 cor. 14. 23 come of faith; & *Whatsoeuer is done without faith*

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is ſinne, as the Apoſtle ſaith.

When ye obtaine your prayer, thanke him ioyfully therefore: if otherwaies, beare patiently, preaſſing to win him with importunitie as the widdow did the vnrighteous Iudge: and if notwithſtanding thereof yee bee not heard, aſſure your ſelfe, God fore-ſeeth that which yee aske is not for your weale: & learne in time, ſo to interprete all the aduerſities that God ſhall ſend vnto you; ſo ſhall yee in the middeſt of them, not only be armed with patience, but ioyfullie lift vp your eyes from the preſent trouble, to the happie ende that God will turne it to. And when ye finde it once ſo fall out by proofe, arme your ſelfe with the experience thereof againſt the next trouble, aſſuring your ſelfe, though ye cannot in time of the ſhowre ſee through the clowd, yet in the end, ſhall ye finde, God ſent it for your weale, as ye found in the former.

How to interpret the iſſue of prayer. Luk. 18.

And as for conſcience, which I called the conſeruer of Religiõ, it is nothing elſe, but the light of knowledge that God hath planted in man, which euer watching ouer al his actions, as it beareth him a ioyfull teſtimonie when he does right, ſo choppeth it him with a feeling that he hath done wrong, when euer he committeth any ſinne. And ſurelie, although this

Conſcience the cõſeruer of religion.

conſcience bee a great torture to the wicked, yet is it as great a comfort to the godlie, if we will conſider it rightly. For haue wee not a great aduantage, that haue within our ſelues, while we liue heere, a count booke and inuentarie of all the crimes that we ſhall be accuſed of, eyther at the houre of our death, or at the great day of iudgement? which whē we pleaſe (yea though we forget) will chop, & remember vs to look vpon it; that while we haue leaſure and are heere, wee may remember to amend; and ſo at the day of our triall, compeare with *new and white garments waſhed in the bloud of the Lambe*, as S. *Iohn* ſaith. Aboue all then, my Sonne, labour to keepe ſound this conſcience, which many prattle of, but ouerfew feele: eſpeciallie be careful to keepe it free frō two diſeaſes, wherwith it vſeth oft to be infected; to wit, Leaproſie, & Superſtition: the former is the mother of Atheiſme, the other of Hereſies. By a leaprouſe conſcience, I meane *a cauterized conſcience*, as *Paul* calleth it, being become ſenceles of ſin, through ſleeping in a careleſſe ſecuritie, as King *Dauids* was, after his murther and adulterie, euer till he was wakened by the Prophet *Nathans* ſimilitude. And by ſuperſtition, I meane, when one reſtraines himſelfe to any other rule in the ſeruice

The inuentarie of our life.

Reu. 7, 14.

The diſeaſes of conſcience

1. Tim. 4. 2.

uice of God, then is warrented by the word, the onely true square of Gods seruice.

As for a preseruatiue against this leaprosie, remember euer once in the foure and twenty houres, either in the night, or when yee are at greatest quiet, to call your selfe to account of all your last daies actions, either wherein ye haue committed things yee should not, or omitted the things ye should doe, either in your Christian or Kingly calling: and in that account, let not your selfe bee smoothed ouer with that flattering φιλαυτία, which is ouerkindlie a sicknes to all mankinde: but censure your selfe as sharpelie, as if yee were your owne enemie: *For if ye iudge your selfe, ye shall not be iudged*, as the Apostle saith: and then according to your censure, reforme your actions as far as ye may, eschewing euer, wilfully and wittinglie to contrarie your conscience. For a small sin wilfully committed with a deliberate resolution to breake the bridle of conscience therein, is far more grieuous before God, then a greater sin committed in a sodaine passion, when conscience is a sleepe. Remember therefore in all your actions, of the great account that ye are one day to make: in all the dayes of your life euer learning to die, and liuing euery day as it were your last;

Preseruatiue against leaprosie of Conscience.

1.Cor.11.31

Last account.

Hor at. lib. 1. epist.

Omnem crede diem tibi diluxisse supremum.

And therefore, I would not haue you to pray with the Papists, to bee preserued from sodaine death, but that God would giue you grace so to liue, as ye may euery houre of your life be readie for death: so shall yee attaine to the vertue of true Fortitude, neuer beeing affraide for the horror of death, come when he list. And especially, beware to offend your conscience, with vse of swearing or lying, suppose but in iest; for oathes are but an vse, and a sinne cloathed with no delight nor gaine, and therfore the more inexcusable euen in the sight of men: and lying commeth also much of a vile vse, which banisheth shame. Therefore beware euen to denie the truth, which is a sort of lye, that may best bee eschewed by a person of your ranke. For if any thing be asked at you that you thinke not meete to reueale, if ye say, that question is not pertinent for them to aske, who dare examine you further? and vsing sometimes this answere both in true & false things that shall be asked at you, such vnmannerlie people will neuer be the wiser therof.

True Fortitude.

Foolish vse of oathes.

Against superstition.

And for keeping your conscience sound from that sicknes of superstition, yee must neither

ther lay the safety of your conscience vpō the credit of your owne conceites, nor yet of other mens humours, how great Doctors of diuinitie that euer they be: but ye must onely ground it vpon the expresse Scripture: For conscience not grounded vpon sure knowledge, is either an ignorant fantasie, or an arrogant vanitie. Beware therefore in this case with two extremities: the one, to beleeue with the Papistes, the Churches authoritie, better then your owne knowledge: the other to leane, with the Anabaptistes, to your owne conceites and dreamed reuelations.

But learne wisely to discerne betwixt points of saluation and indifferent things, betwixt substance and ceremonies; and betwixt the expresse commandement and will of God in his word, & the inuention or ordinance of man: since all that is necessarie for saluation is contained in the Scripture. For in any thing that is expreslie commanded or prohibited in the booke of God, ye cannot be ouer precise, euen in the least thing; counting euery sinne, not according to the light estimation, and common vse of it in the world, but as the booke of God counteth of it. But as for all other thinges not contained in the Scripture, spare not to vse or alter them, as the necessi-

Difference of internall & external things.

Account of things externall.

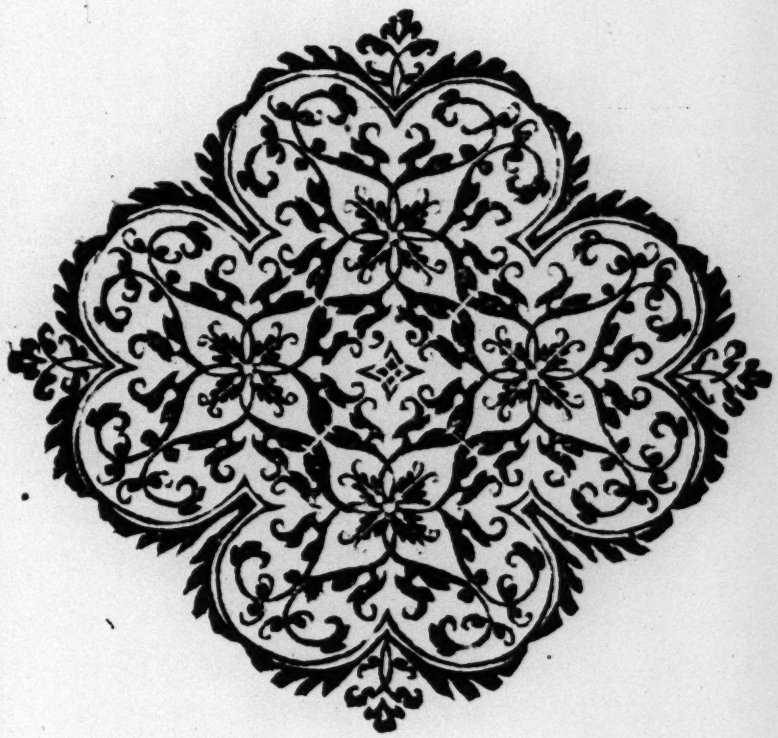
tie of the time ſhall require. And when any of the ſpirituall office-bearers in the Church, ſpeaketh vnto you any thing that is well warranted by the word, reuerence & obey them as the Heraldes of the moſt high God; but, if paſſing that bounds, they vrge you to embrace any of their fantaſies in the place of Gods word, or would colour their particulars with a pretended zeale, acknowledge them for no other then vaine men, exceeding the bounds of their calling; & according to your office, gracelie & with authority redact them in order againe.

Concluſion.

To conclude then, both this purpoſe of conſcience, and the firſt part of this booke; Keep God more ſparingly in your mouth, but aboundantlie in your heart: bee preciſe in effect: but ſeciall in ſhew: ky the more by your deedes then by your wordes, the loue of vertue and hatred of vice: and delight more to bee godlie and vertuous in deed, then to bee thought and called ſo; expecting more for your praiſe and reward in heauen, then heere: & applie to all your outward actions Chriſtes commaund, to pray and giue your almes ſecretlie: So ſhall ye on the one part be inwardlie garniſhed with true Chriſtian humilitie, not outwardly (with the proud Phariſe) glo-

rying

rying in your godlines: But saying, as Christ commaundeth vs all, when wee haue done all that we can, *Inutiles serui sumus*. And on the other part ye shall eschew outwardlie before the world, the suspition of filthie proud hypocrisie, and deceitfull dissimulation. Lu. 10 17.



OF A KINGS DVTIE IN HIS OFFICE.

THE SECOND BOOKE.

BVt as ye are clothed with two callings, ſo muſt ye bee alike carefull for the diſcharge of them both: that as yee are a good Chriſtian, ſo yee may be a good King, diſcharging your office (as I ſhewed before) in the points of iuſtice and equitie: which in two ſundrie wayes ye muſt doe: the one, in eſtabliſhing and executing, (which is the life of the law) good lawes among your people: the other, by your behauiour in your owne perſon, and with your ſeruants, to teach your people by your example: for people are naturally inclined

The office of a King.

Plato in Polit. Iſocr. in Sym.

clined to counterfaite (like Apes) their Princes maners, according to the notable saying of *Plato*, expressed by the Poet.

Plato in Polit.

Claudian. in 4 cons. Hon.

——— *Componuntur orbes*
Regis ad exemplum, nec sic inflectere sensus
Humanos edicta valent, quam vita regentis.

For the part of making, and executing of laws cõsider first the true difference betwixt a lawfull good King, an an vsurping Tyrant, and ye shall the more eathlie vnderstand your dutie heerein: for *contrari iuxta se posita magis elucescunt*. The one acknowledgeth himself ordained for his people, hauing receiued from God a burthen of gouernment whereof hee must bee count-able: the other thinketh his people ordained for him, a pray to his passions and inordinate appetites, as the fruites of his magnanimitie. And therefore, as their endes are directly contrarie, so are their whole actions, as meanes, whereby they preasse to attaine to their endes: A good King, thinking his highest honour to consist in the due discharge of his calling, employeth al his studie & paines to procure and maintaine, by the making and execution of good lawes, the wellfare and peace of his people; and as their natural father and kindelie master, thinketh his greatest contentment standeth in their prosperitie,

Difference of a King & a Tyrant Plato in Polit.

Arist. 5. Polit.

Xen 8. Cyr. Cic. lib. 5. de Reps

peritie and his greateſt ſuretie in hauing their hearts ſubiecting his owne priuate affections and appetites to the weale & ſtanding of his ſubiects, euer thinking the common intreſſe his chiefeſt particular: whereby the contrarie, an vſurping Tirant, thinking his greateſt honour and felicitie to conſiſt in attaining *per fas, vel nefas*, to his ambitious pretenſes, thinketh neuer himſelfe ſure, but by the diſſention and factions among his people; and counterfeiting the Saint while hee once creepe in credit, will then (by inuenting all good lawes to ſerue onely for his vnrulie priuate affections) frame the Common-weale euer to aduance his particular; building his ſuretie vpon his peoples miſerie: and in the end (as a ſtep-father and an vncouth hireling) make vp his owne hand vpon the ruines of the Republike. *Ariſt. 5. Pol. Tacit. 4 hiſt*

And according to their actions, ſo receiue they their reward. For a good king (after a happie & famous Raigne) dieth in peace, lamented by his ſubiects, and admired by his neighbours; & leauing a reuerent renowne behinde him in earth, obtaineth the crowne of eternall felicitie in heauen. And although ſome of them (which falleth out verie rarelie) may bee cut off by the treaſon of ſome vnnaturall ſubiects, yet liueth their fame after them, & ſome *The iſſue & rewards of a good King. Cic. 6. de Rep.*

notable

notable plague faileth neuer to ouer-take the committers in this life, beſides their infamie to all poſterities heereafter. Where by the contrarie, a Tirannes miſerable and infamous life, armeth in the end his own ſubiects to become his burreaux: and although that rebellion bee euer vnlawfull on their part, yet is the world ſo wearied of him, that his fall is little meaned by the reſt of his ſubiects, and but ſmiled at by his neighbours. And beſides the infamous memorie he leaueth behinde him here, and the endleſſe paine hee ſuſtaineth hereafter, it oft falleth out, that the committers not onelie eſcape vnpuniſhed, but farther, the fact will remaine as allowed by the law in diuers ages thereafter. It is eaſie then for you (my Sonne) to make a choiſe of one of theſe two ſorts of rulers, by following the way of vertue to eſtabliſh your ſtanding; yea, in caſe yee fell in the high way, yet ſhould it be with the honourable report, and iuſt regrate of all honeſt men.

The iſſue of Tyrannes. Ariſt. 5. Polit. Iſocr. in Syn.

And therefore to returne to my purpoſe anent the gouernment of your ſubiects, by making and putting good lawes to execution; I remitte the making of them to your owne diſcretion, as yee ſhall finde the neceſſitie of new-riſing corruptions to require them: for

Anent the making of lawes.

ex

ex malis moribus bonæ leges natæ ſunt: beſides that in this countrie, wee haue already moe good lawes then are well execute, and am onely to inſiſt in your forme of gouernment anent their execution. Onely remember, that as Parliaments haue beene ordained for making of lawes, ſo ye abuſe not their inſtitution, in holding them for any mens particulars. For as a Parliament is the honorableſt and higheſt iudgement in the land (as being the Kings head Court) if it bee well vſed, which is by making of good lawes in it; ſo is it the in-iuſteſt iudge-ment ſeate that may bee, being abuſed to mens particulars: irreuocable decreits againſt particular parties being giuen therein vnder colour of generall lawes, and oft times the Eſtates not knowing themſelues whome thereby they hurt. And therefore holde no Parliaments but for neceſſitie of new lawes, which would bee but ſildome: for fewe lawes and well put in execution, are beſt in a well ruled Common-weale. As for the matter of fore-faltures, which alſo are done in Parliament, it is not good tigging with theſe thinges; but my aduice is, ye fore-fault none but for ſuch odious crimes as may make them vnworthie euer to bee reſtored againe. And for ſmaller offences, yee haue other

The authority & true vſe of Parliaments.

Lib. 12. Tab.

Cic. 3 de leg. pro. D. ſ. and pro Seſt.

ther penalties ſharpe enough to bee vſed a-gainſt them.

Anent the execution of lawes.

And as for the execution of good lawes, where at I left remember that among the differences that I put beewixt the formes of the gouernment of a good King, and an vſurping Tyrant; I ſhew how a Tyrant wold enter like a Saint while hee found himſelfe faſt vnderfoote, and then would ſuffer his vnrulie affections to burſt foorth. Therefore be ye contrary at your firſt entry to your Kingdome, to that *Quinquennium Neronis*, with his tender hearted wiſh, *Vellem neſcirem literas*, in giuing the lawfull execution againſt all breakers thereof but exception. For ſince ye come not to your Reigne *precario*, nor by cõqueſt, but by right and due diſcent; feare no vproares for doing of iuſtice, ſince you may aſſure your ſelfe, the moſt part of your people will euer naturallie fauour iuſtice: prouiding alwaies, that ye doe it onely for loue to iuſtice, and not for ſatisfying any particular paſſions of yours, vnder colour thereof: otherwiſe, how iuſtly that euer the offender deſerue it, yee are guiltie of murther before God. For yee muſt conſider that God euer looketh to your inward intention in all your actions.

A iuſt ſeueritie to be vſed at firſt.

San. de Cl. Ar. 7. pol.

Plato. 2. & Io. de Re.

Cic. ad Q. fr.

And when yee haue by the ſeueritie of iuſtice

iuſtice once ſetled your countries, and made them know that yee can ſtrike, then may yee thereafter all the daies of your life mixe iuſtice with mercie, puniſhing or ſparing, as ye ſhall finde the crime to haue been wilfully or raſhly committed, and according to the bypaſt behauiour of the committer. For if otherwiſe ye kyth your clemencie at the firſt, the offences would ſoone come to ſuch heapes, and the contempt of you growe ſo great, that when yee would fall to puniſh, the number of them to be puniſhed would exceede the innocent; and yee would bee troubled to reſolue whome at to begin: and againſt your nature would bee compelled then to wracke manie, whome the chaſtiſement of fewe in the beginning might haue preſerued. But in this, my ouer-deare bought experience may ſerue you for a ſufficient leſſon. For I confeſſe, where I thought (by being gracious at the beginning) to win all mens hearts to a louing and willing obedience, I by the contrarie found, the diſorder of the countrie, and the loſſe of my thankes to be all my reward.

A good mixture. Plato. in Pol & 9. de L. Salorat. ad Caſar

A deare preſident.

But as this ſeuere iuſtice of yours vpon all offences would bee but for a time, (as I haue alreadie ſaid) ſo is there ſome horrible crimes that ye are bound in conſcience neuer to forgiue:

Crimes vnpardonable.

giue: ſuch as Witch-craft, wilfull murder, Inceſt, (eſpecially within the degrees of conſanguinitie) Sodomie, Poyſoning, and falſe coine. As for offences againſt your owne perſon and authoritie, ſince the fault concerneth your ſelf, I remit to your owne choiſe to puniſh or pardon therein, as your heart ſerueth you, and according to the circumſtances of the turne and the quallitie of the commiter.

Treaſon againſt the Prince his perſon or authority.

Heere would I alſo eike another crime to be vnpardonable, if I ſhould not bee thought partiall: but the fatherly loue I beare you, will make me breake the bondes of ſhame in opening it vnto you. It is then, the falſe and vnreuerent writing or ſpeaking of malicious men againſt your Parents and Predeceſſors: yee knowe the commaund in Gods law, *Honour your Father and Mother*: and conſequentlie, ſen yee are the lawfull Magiſtrate, ſuffer not both your Princes and your Parents to be diſhonoured by any; eſpeciallie, ſith the example alſo toucheth your ſelfe, in leauing thereby to ſucceſſors, the meaſure of that which they ſhall mette out againe to you in your like behalfe. I graunt wee haue all our faultes, which, priuately betwixt you and God, ſhould ſerue you for examples to meditate

Staying of the bloud.

Exod. 20. 12.

Plato. 4. de Legib.

tate vpon, and mende in your perſon; but ſhould not be a matter of diſcourte to others whatſoeuer. And ſith yee are come of as honourable Predeceſſours as any Prince liuing, repreſſe the inſolence of ſuch, as vnder pretence to taxe a vice in the perſon, ſeekes craftilie to ſtaine the race, and to ſteale the affection of the people from their poſteritie. For how can they loue you, that hated them whome of yee are come? Wherfore deſtroy men innocent young ſucking Wolues and Foxes, but for the harred they beare to their race? and why will a coult of a Courſer of Naples, giue a greater price in a market, then an Aſſe colte, but for loue of the race? It is therefore a thing monſtrous, to ſee a man loue the childe, and hate the parents: as on the other part, the infaming and making odious of the parent, is the readieſt way to bring the ſoone in contempt. And for concluſion of this point, I may alſo alleadge my owne experience. For beſides the iudgements of God, that with my eyes I haue ſeene fal vpon all them that were chiefe traytours to my parents, I may iuſtly affirme, I neuer found yet a conſtant byding by mee in all my ſtraites, by any that were of perfit age in my parents daies, but onely by

ſuch as conſtantly bode by them. I meane ſpeciallie by them that ſerued the Queene my Mother: for ſo that I diſcharge my conſcience to you my Sonne, in reuealing to you the truth, I care not, what any traytour or treaſon-allower thinke of it.

Of oppreſſiō. And although the crime of oppreſſion bee not in this ranke of vnpardonable crimes, yet the ouer common vſe of it in this nation, as if it were a vertue, eſpecially by the greateſt ranke of ſubiects in the land, requireth the King to be a ſharpe cenſurer thereof. Bee diligent therfore to trie, & awfull to beate downe the hornes of proude oppreſſors: embrace the quarrell of the poore and diſtreſſed, as your owne particular, thinking it your greateſt honour to repreſſe the opreſſours: care for the pleaſure of none, neither ſpare yee any paines in your owne perſon, to ſee their wrongs redreſſed: and remember of the honourable ſtile giuen to my Grand-father of worthy memorie, in being called *the poore mans King*. And as the moſt part of a Kings office, ſtandeth in deciding that queſtion of *Meum* and *Tuum*, among his ſubiects, ſo remember when yee ſit in iudgement, that the Throne yee ſit on is Gods, as *Moſes* ſaith, and ſway neither to the right hand nor to the left, either louing the rich,

Arſt. 5. Polit.

Iſocra. de reg Cic in Of. & ad Qu. fr.

The true glory of Kings.

A memorable and worthy patterne

Deu. 1.

Plato in Polit.

rich, or pittying the poore. Iuſtice ſhould be blind and friendleſie: it is not there ye ſhould reward your friends, or ſeeke to croſſe your enemies. *Cic. ad Q. frat. Ariſt. 1. Ret. Plin If.*

Heere now ſpeaking of oppreſſours and of iuſtice, the purpoſe leadeth mee to ſpeake of Hie-land and Bordour opreſſions. As for the Hie-lands, I ſhortly comprehend them all in two ſortes of people: the one, that dwelleth in our maine land, that are barbarous for the moſt part, and yet mixed with ſome ſhewe of ciuilitie: the other, that dwelleth in the Iles, & are all vtterly barbarous, without any ſorte or ſhew of ciuilitie. For the firſt ſorte, put ſtraitely to executiō the lawes made already by me againſt their Ouer-lords, and the chiefes of their Clannes, and it wilbe no difficulty to danton them. As for the other ſort, follow foorth the courſe that I haue intended, in planting Colonies among them of anſwerable Inlands ſubiects, that within ſhort time may reforme and ciuilize the beſt inclined among them: rooting out, or tranſporting the barbarous and ſtubborne ſort, and planting ciuility in their roomes. *Of the high lands.*

But as for the Bordours, becauſe I knowe, if ye enioy not this whole Ile, according to Gods right and your lineall diſcent, yee will neuer *Of the Borders.*

get leaue to brooke this North and barreneſt part thereof; no, not your owne head whereon the crowne ſhould ſtand; I neede not in that caſe trouble you with them: for then they will be the middeſt of the ile, and ſo as eaſily ruled as any part thereof.

A neceſſary point in a good gouernment. Plato in Poſit

And that yee may the readier with wiſedome and iuſtice gouerne your ſubiectes, by knowing what viſes they are naturallye moſt inclined to, as a good Phiſition, who muſt firſt know what peccant humours his patient naturally is moſt ſubiect vnto, before hee can begin his cure: I ſhall therefore ſhortly note vnto you, the principall faultes that euery ranke of the people of this countrie is moſt affected vnto. And as for England, I will not ſpeake by-geſſe of them, neuer hauing beene among them; although I hope in that God, who euer fauoureth the right, before I dye, to be as well acquainted with their faſhions.

A conſideration of the three Eſtates

As the whole ſubiects of our Country (by the auncient and foundamental pollicie of our Kingdome) are deuided into three eſtates; ſo is euery ſtate hereof generally ſubiect to ſome ſpeciall vices; which in a manner by long habitude, are thought rather vertue then vice among them: not that euery particular man, in any of theſe rankes of men, is ſubiect vnto them;

them; for there is good and euill of all sortes: but that I meane, I haue found by experience, these vices to haue taken greatest holde with these rankes of men.

And first, that I preiudge not the Church of her ancient priuiledges, reason would shee should haue the first place, for orders sake, in this catalogue.

The diseases of the church

The naturall sickenesse that haue euer troubled, and been the decay of all the Churches, since the beginning of the world, changing the candle-sticke from one to another, as *Iohn* saith, haue been Pride, Ambition, and Auarice: and now last, these same infirmities wrought the ouerthrowe of the Popish Church, in this countrie and diuers others. But the reformatien of Religion in *Scotland*, being extraordinarily wrought by GOD, wherein many things were inordinately done by a populare tumult and rebellion, of such as blindly were doing the worke of God, but clogged with their owne passions & particular respects, as wel appeared by their distruction of our policy; & not proceeding from the Princes order, as it did in our neighbor countrie of England, as likewise in Denmarke, and sundry parts of Germany; some fiery spirited men in the ministery, got such a guyding of

The occasion of the Tribunate of some Puritanes.

the

the people at that time of confuſion, as finding the guſt of gouernment ſweet, they begouth to fantaſie to themſelues, a Democraticke forme of gouernment: & hauing (by the iniquitie of time) been ouer-well baited vpon the wracke, firſt of my Grand-mother, and next of my owne Mother, and after vſurping the liberty of the time in my long minoritie, ſetled themſelues ſo faſt vppon that imagined Democracie, as they fed themſelues with the hope to become *Tribuni plebis*: and ſo in a populare gouernment by leading the people by the noſe, to beare the ſway of all the rule. And for this cauſe, there neuer roſe faction in the time of my minoritie, nor trouble ſenſyne, but they that were vpon that factious part, were euer carefull to perſwade and allure theſe vnrulie ſpirits among the miniſterie, to ſpouſe that quarrell as their owne: wherethrough I was oft times calumniated in their populare ſermons, not for any euill or vice in mee, but becauſe I was a King, which they thought the higheſt euill. And becauſe they were aſhamed to profeſſe this quarrell, they were buſie to look narrowly in al my actions, & I warrant you a moate in my eye, yea a falſe report was matter enough for them to worke vpon: & yet for al their cunning, wherby they pre-

Such were the Demagogi at Athens.

Their forms in the State.

pretended to distinguish the lawfulnes of the office, from the vice of the person, some of them would some-times snapper out well groselie with the truth of their intentions: informing the people, that all Kings and Princes were naturally enemies to the libertie of the Church, and could neuer patiently beare the yoke of Christ: with such sound doctrine fed they their flockes. And becauſe the learned, graue, and honeſt men of the miniſtery were euer aſhamed and offended with their temeritie and preſumption, preaſſing by all good meanes, by their authority and example, to reduce them to a greater moderation, there could be no way found out ſo meete in their conceit, that were turbulent ſpirites among them, for the maintaining their plots, as paritie in the Church: whereby the ignorants were emboldened (as bayards) to cry the learned, godlie and modeſt out of it: paritie the Mother of confuſion, and enemye to vnitye, which is the mother of ordour. For if by the example thereof, once eſtabliſhed in the Eccleſiaſtical gouernment, the Politicke and ciuill eſtate ſhould be drawne to the like, the great confuſion that there-vpon would ariſe, may eaſilie be diſcerned. Take heede therefore my Son) to ſuch PVRITANS, very peſtes in the Church,

Their rayzing the ground of the Princely rule.

Their pretence of Paritie.

An euill sort of seede men in the state.

Church and common weale: whome no deserts can oblishe; neither oathes or promises binde; breathing nothing but sedition and calumnies, aspyring without measure, rayling without reason, and making their owne imaginations (without any warrant of the word) the square of their conscience. I protest before the great God, and since I am here as vpon my Testament, it is no place for me to lye in, that ye shall neuer finde with any Hieland or bordor theeues greater ingratitude, & moe lyes and vile periuries, then with these phanaticke spirits. And suffer not ȳ principals of them to brooke your land, if yee like to sit at rest: except yee would keepe them for trying your patience, as *Socrates* did an euill wife.

Xantippe.

Preseruatiue against such poyson.

And for preseruatiue against their poyson, entertaine & aduance the godlie, learned, and modest men of the ministry, whome-of (God be praised) there lacketh not a sufficient number: and by their prouision to Bishoprickes and Benefices (anulling that vile act of Annexation, if ye finde it not done to your hand) ye shal not onely banniſh their conceited Paritie, wherof I haue spoken, & their other imaginarie groundes; which can neither stand with the order of the Church, nor the peace of a common-weale and well ruled Monar-

Parity incompatible with a Monarchie.

chie

chie: but alſo yee ſhall re-eſtabliſh the olde inſtitution of three eſtates in Parliament, which can no otherwiſe be done. But in this I hope (If God ſpare me dayes) to make you a fayre entrie; alwaies where I leaue, follow ye my ſteps.

Generall aduice in behalfe of the Church.

And to ende my aduice anent the Church eſtate, cheriſh no man more then a good Paſtor, hate no man more then a proude Puritane: thinking it one of your faireſt ſtiles, to bee called a louing nouriſh-Father to the Church; ſeeing all the Churches within your dominions planted with good Paſtors, the Schooles (the ſeminary of the church) maintained, the doctrine and dicipline preſerued in purity, according to Gods word, a ſufficient prouiſion for their ſuſtentation, a comely order in their policie, pride puniſhed, humility aduaunced, and they ſo to reuerence theyr ſuperiors, and their flockes them, as the flouriſhing of your Church in piety, peace and learning, may be one of the chiefe pointes of your earthlie glory: being euer alike, ware with both the extreamities, as well as yee repreſſe the vaine Puritane, ſo not to ſuffer proude Papall Biſhops: but as ſome for their quallities well deſerue to bee preferred before others, ſo chayne them with ſuch bondes as may

may preſerue that eſtate from creeping to corruption.

Of the Nobilitie and their formes.

The next eſtate nowe that by order commeth in purpoſe, according to their rankes in Parliament, is the Nobilitie, although ſecond in ranke, yet ouer-farre firſt in greatneſſe and power, either to doe good or euill, as they are inclined.

The naturall ſicknes, that I haue perceiued this eſtate ſubiect to in my time, hath beene, a feckleſſe arrogant conceit of their greatneſſe & power: drinking in with their very nourſ-milke, that their honour ſtood in committing three points of iniquitie: to thrall, by oppreſſion, the meaner ſorte that dwelleth neere thē, to their ſeruice and following, although they hold nothing of them: to maintaine their ſeruants and dependers in any wrong, although they be not anſwerable to the lawes (for any body will maintaine his man in a right cauſe) and for any diſpleaſure, that they apprehend to bee done vnto them by their neighbour, to take vp a plaine feide againſt him, and (without reſpect to God, King, or commonweale) to bange it out brauely, hee and all his kinne, againſt him and all his: yea they will thinke the King farre in their common, in caſe they agree to graūt an aſſurcāe to a ſhort day,

for

for keeping of the peace : where, by their naturall duetie, they are oblished to obey the law, and keepe the peace all the daies of their life, vpon the peril of their very cragges.

Remedie of such euils. Aristot. 5. Pol.

For remied to these euils in their estate, teach your Nobility to keep your lawes as precizely as the meaneſt: feare not their orping or being discontented, as long as yee rule well, for their pretended reformation of Princes taketh neuer effect, but where euill gouernment preceedeth. Acquaint your selfe so with all the honest men of your Barrones and Gentlemen, and be in your giuing accesse so open and affable to euery rank of honest persons, as may make them pearte without scarring at you, to make their owne sutes to you themselues, and not to imploy the great Lordes their intercessours, for intercession to Saints is papistry: so shall yee bring to a measure their monstrous backes. And for their barbarous feides, put the lawes to due execution made by me there-anent, beginning euer ratheſt at him that ye loue beſt, and is moſt oblished vnto you, to make him an example to the reſt. For ye shall make all your reformations to begin at your elbowe & so by degrees to flowe to the extremities of the land. And reſt not, vntill yee roote out these barbarous

Zen. in Cyr. Isoc. in Eu. Cic. ad Q. frat.

feides,

feides, that their effectes may be as well ſmoared downe, as their barbarous name is vnknowne to any other nation. For if this treatiſe were written eyther in French or Latine, I could not get them named vnto you but by circumlocutiō. And for your eaſier aboliſhing of them, put ſharpely to execution my Lawes made againſt Gunnes and traiterous Piſtolets, thinking in your heart, terming in your ſpeech, and vſing by your puniſhmentes, all ſuch as weare and vſe them, as brigands and cut-throates.

On the the other part, eſchew the other extreamitie, in lyghtlying & contemning your Nobility. Remēber how that errour brake the King my Grand-fathers heart. But conſider that vertue followeth ofteſt noble bloud: the worthineſſe of their anteceſſours craueth a reuerent regard to be had vnto them: honour them therefore that are obedient to the law among them, as Peers & Fathers of your land; the more frequentlie that your Court can bee garniſhed with them, thinke it the more your honour, acquainting and imploying them in all your greateſt affayres, ſen it is they muſt be your armes and executers of your lawes: and ſo vſe your ſelf louingly to the obedient, and rigorouſly to the ſtuborne, as may make the greateſt

Pla. in 1. Al. in pol. & 5. de l. Ariſt. 2. ec.

Zen. in Cyr.

greateſt of them to thinke, that the chiefeſt point of their honour, ſtãdeth in ſtriuing with the meaneſt of the land in humillitie towards you, and obedience to your lawes: beating euer in their eares, that one of the principall points of ſeruice that ye craue of them, is, in their perſons to practiſe, and by their power to procure due obedience to the lawe; without the which, no ſeruice they can make, can be agreeable vnto you.

Of Shiref-domes and Regalities.

But the greateſt hindrance to the execution of our Lawes in this countrie, are theſe heritable Shirefdomes and Regalities, which being in the handes of the great men, doe wracke the whole Countrie. For which I knowe no preſent remedie, but by taking the ſharper account of them in their offices, vſing all puniſhment againſt the ſlouthfull, that the law wil permit: and euer as they vaike, for any offences committed by them, diſpone them heuer heritablie againe: preſſing, with time, to drawe it to the laudable cuſtome of England: which yee may the ealiſier doe, being King of both, as I hope in God ye ſhall.

A. 2. pol.

Laudable cuſtome of England.

And as to the third and laſt eſtate, which is our Burghes (for the ſmall Barrones are but an inferiour parte of the Nobilitie and of their eſtate) they are compoſed of two ſorts of men;

The third eſtate.

men; Merchants and Craftesmen: either of these sortes being subiect to their owne infirmities.

The formes of the Merchants.

The Merchants thinke the whole commonweale ordained for making them vp, and accounting it their lawfull gaine and trade to enrich themselues vppon the losse of all the rest of the people, they transport from vs thinges necessary, bringing backe some-times vnnecessary thinges, and at other times nothing at all. They buy for vs the worst wares, and sell them at the deerest prices: and albeit the victualles fall or rise of their prices, according to the aboundance or skantnes therof; yet the prices of their wares euer rise, but neuer fall: being as constant in that their euill custome, as if it were a setled lawe for them. They are also the speciall cause of the corruption of the coyne; transporting all our owne, and bringing in forraine, vpon what price they please to set on it. For order putting to them, put the good lawes in execution already made anent these abuses: but especially do three thinges. Establish honest, diligent, but few searchers, for many handes make slight worke; and haue an honest and diligent Thesaurer to take count of them. Permit & allure forraine Merchants to trade heere, so shall yee

Pl. 2. de. Rep 8. & 11 de leg.

haue

haue beſt and beſt cheape wares, not buying them at the third hand. And ſet euery yeere downe a certaine price of all thinges, conſidering firſt, how it is in other Countries: and the price being ſet reaſonablie downe, if the Merchants wil not bring them home on the price, crye forrainers free to bring them.

And becauſe I haue made mention heere of the coyne, make your money of fine Golde and Siluer, cauſing the people be paide with ſubſtance, and not abuſed with number: ſo ſhall ye inrich the common-weale, and haue a great treaſure laide vp in ſtore, if yee fall in warres or in any ſtraits. For the making it baſer, will breede your commodity, but is not to be vſed, but a at great neceſſitie. *Aduice anent the coyne.*

And the Craftes-men thinke, we ſhould be content with their worke, how bad and deare ſo euer it be: and if they in any thing be controlled, vp goeth the blew-blanket. But for their part take example by England, howe it hath flouriſhed both in wealth & policy, ſince the ſtrangers Craftes-men came in among them. Therefore not onely permit, but allure ſtrangers to come heere alſo: taking as ſtraite order for repreſſing the mutining of ours at them, as was done in England at their firſt inbringing there. *Of craftſmen. Pl. 11. de leg.* *A good policie of England.* *Pla. 9. de leg.*

But

A generall fault in the people.

But vnto one fault, is all the common people of this Kingdome ſubiect, as well burgh as land, which is, to iudge and ſpeake raſhly of their Prince: ſetting the common-weale vpon foure proppes, as we call it, euer wearying of the preſent eſtate, and deſirous of noueltie. For remedie whereof (beſides the execution of lawes that are to bee vſed againſt vnreuerēt ſpeakers) I know no better meane, then ſo to rule, as may iuſtly ſtoppe their mouthes, from all ſuch idle and vnreuerent ſpeeches: and ſo to proppe the weale of your people with prouident care for their good gouernment; that iuſtly, *Momus* himſelfe may haue no groūd to grudge at: & yet ſo to tēper & mixe your ſeueritie with mildeneſſe, that as the vniuſt railers, may be reſtrained with a reuerent awe, ſo the good and louing ſubiects, may not onely liue in ſuretie and wealth, but bee ſtirred vp, and inuited by your benigne courteſies, to open their mouthes in the iuſt praiſe of your ſo well moderated regiment. In reſpect whereof, and therewith alſo the more to allure them to a common amitie among themſelues, certaine dayes in the yeere would be appointed, for delighting the people with publike ſpectacles of all honeſt games, & exerciſe of armes: as alſo for cōvee-

Sal. in Ing.

Ar. 5. pol Iſoc. in Pameg.

ning

ning of neighbours, for entertaining friendſhip and heartlineſſe, by honeſt feaſting and merrines. For I cannot ſee what greater ſuperſtition can be in making playes and lawful games in May, & good cheere at Chriſtmas, then in eating fiſh in Lent, and vpon Fridaies; the Papiſtes aſwell vſing the one as the other: ſo that alwaies the Sabbothes bee kept holie, and no vnlawfull paſtime bee vſed. And as this forme of contenting the peoples mindes, hath been vſed in all well gouerned Republikes: ſo will it make you performe in your gouernment that good olde ſentence,

Omne tulit punctum, qui miſcuit vtile dulci. *Hor. de art. Poet.*

Yee ſee now (my Sonne) how for the zeale I beare to acquaint you with the plaine and ſingle verity of all thinges, I haue not ſpared to be ſomething Satyrick, in touching well quickely the faults in all the eſtate of my kingdome. But I proteſt before God, I doe it with the fatherlie loue, that I owe to them all: onely hating their vices, whereof there is a good number of honeſt men free in euery eſtate.

And becauſe, for the better reformation of all theſe abuſes among your eſtates, it will be a great help vnto you, to be wel acquainted with the nature and humours of all your

Pla. in pol. & Min. Tac. 7. an Mart.

ſubiects, and to know particularlie the eſtate of euerie part of your dominions; I would therefore counſell you, once in the yeare to viſite the principall parts of the country yee ſhall bee in for the time: and becauſe I hope ye ſhall bee King of moe countries than this, once in the three yeares to viſite al your Kingdomes: not lipening to Vice-roies, but hearing your ſelfe, their complaints, and hauing ordinarie councels and iuſtice-ſeates in euery Kingdome, of their owne countrie-men: and the principall matters euer to be decided by your ſelfe when ye come in thoſe parts.

Protection frō forraine iniuries. Zen. R. Cyr. Ar. 5. po. Polib. 6. Dion. Hal. de Rom.

Ye haue alſo to conſider, that yee muſt not onely be careful to keepe your ſubiects, from receauing anie wrong of others within; but alſo ye muſt be carefull to keepe them from the wrong of any Forraigne Prince without: ſen the ſword is giuen you by God, not onely to reuenge vpon your owne ſubiectes, the wrongs committed amongſt themſelues; but further, to reuenge and free them of forraine iniuries done vnto them. And therfore warres vpon iuſt quarrelles are lawfull: but aboue all, let not the wrong cauſe be on your ſide.

What formes to be vſed with other Princes.

Vſe all other Princes, as your bretheren honeſtly and kindely: Keepe preciſely your promiſe vnto them, although to your hurt:

Striue

Striue with euery one of them in courteſie and thankefulnes: and as withall men, ſo eſpeciallie with them bee plaine and truth-full, keeping euer that Chriſtiã rule, *to do as ye would be done to:* eſpecially in counting rebellion againſt any other Prince a cryme againſt your owne ſelfe, becauſe of the preparatiue. Supply not therefore, nor truſt not other Princes rebelles, but pittie and ſuccour all lawfull Princes in their troubles. But if any of them will not abſtaine, notwithſtanding whatſoeuer your good deſerts, to wrong you or your ſubiects, craue redreſſe at leaſure, heare and do all reaſon: and if no offer that is lawful or honourable, can make him to abſtaine, nor repaire his wrong doing, then for laſt refuge, commit the iuſtneſſe of your cauſe to God: giuing firſt honeſtly vp with him, and in a publicke and honourable forme.

Iſoc. in Plat & Parage.

Ar. ad. A. Var. II. de. V. P. R. Cic 2. Of. Liu. lib. 4.

Liu. lib. I. Cic. cod.

But omitting now to teach you the forme of making warres, becauſe that art is largely treated of by many, and is better learned by practiſe then ſpeculation, I will onely ſet downe to you heere a fewe precepts therein. Let firſt the iuſtneſſe of your cauſe bee your greateſt ſtrength, and then omitte not to vſe all lawfull meanes for backing of the ſame. Cõſult therfore with no Necromãcer nor falſe

Of warre.

Prop. 4. Eleg. Lucan. 7. Varro. II. de V. P. R.

1.Sam.31. Prophet, vpon the ſucceſſe of your warres, remembring on King *Saules* miſerable end: but keepe your land cleane of al Sooth-ſayers, according to the command in the Law of God, Deu.18 delated by *Ieremie*. Neither commit your quarrell to bee tryed by a Duell: for beſide that generallie all Duell appeareth to bee vnlawfull, committing the quarrell, as it were, to a lot, whereof there is no warrant in the Scripture, ſince the abrogating of the olde Law: it is ſpecially moſt vnlawfull in the perſon of a *Plut. in Sert. & Ant.* King: who being a publike perſon hath no power therefore to diſpoſe of himſelfe, in reſpect, that to his preſeruation or fall, the ſafety or wracke of the whole common-weale is neceſſarilie coupled, as the bodie is to the head.

Luc.14. Thuc.2. Sal in Iug. Cic.pro.l. Man. Demoſt. olin 2.Liu.ls.30. Verget.1. Caſ.1.& 3. de bel. ciuils. Prob.in Thraſ. Before ye take on war, play the wiſe Kings part deſcriued by Chriſt; fore-ſeeing how yee may beare it out with all neceſſary prouiſion; eſpecially remember, that money is *Neruus belli*. Chooſe olde experimented Captaines, and young able ſouldiers. Be extreamly ſtraite and ſeuere in Martiall Diſcipline, as well for keeping of order, which is as requiſite as hardineſſe in the warres, and puniſhing of ſlouth, which at a time may put the whole armie in hazard; as likewiſe for repreſſing of mutinies

mutinies which in warres are wonderfull daungerous. And looke to the Spaniard, whose great succesſe in all his warres, hath onely come through ſtraitenesſe of Diſcipline and order: for ſuch errours may be committed in the wars, as cannot be gotten mended againe.

Be in your owne perſon walkrife, diligent, & paineful, vſing the aduice of ſuch as are skilfulleſt in the craft, as ye muſt alſo doe in all other. Be homely with your ſouldiers as your companions, for winning their hearts, and extreamely liberall, for then is no time of ſparing. Be colde and fore-ſeeing in deuiſing, conſtant in your reſolutions, and forward & quicke in your executions. Fortifie well your Campe, and aſſaile not raſhly without an aduantage: neither feare lightlie your enemie. Bee curious in diuiſing Srratagems, but alwaies honeſtlie: for of any thing, they worke greateſt effects in the warre, if ſecrecy be ioyned to inuention. And once or twice in your owne perſon hazard your ſelfe fairely, but, hauing acquired ſo the fame of courage and magnanimity, make not a dailie ſouldier of your ſelfe, expoſing raſhlie your perſon to euery perill: but conſerue your ſelfe thereafter for the weale of your people; for whoſe ſake

Caſ. 1. de bello ciu. Liu. l. 7. Xen. 1. & 5. Cyr. & de diſcip. mi.

Xen. in Ageſ. Pol. l. 5.

Xen. 1. Cyr. Thuc. 5.

Iſoc. ad Phil. Pla. 9. de leg. Liu. l. 22. & 31. Tac. 2. hiſ. Plu. de fort.

ye must more care for your self, then for your own. And as I haue counselled you to be slow in taking on a war, so aduise I you to be slowe in peace-making. Before ye agree, looke that the grounde of your warres bee satisfied in your peace, and that ye see a good suretie for you and your people: otherwaies, a honourable and iust war is more tollerable, then a dishonourable and disaduantageous peace.

Of peace. Isocr. in Arch.

Polib. 3. Cic. 1. Of. & 7. Phil. Tac. 4. hist.

But it is not enough to a good King, by the scepter of good lawes well execute to gouern, and by force of armes to protect his people, if he ioyne not therewith his vertuous life in his owne person, and in the person of his Court and companie: by good example alluring his subiects to the loue of vertue, and hatred of vice. And therefore (my Sonne) sith all people are naturallie inclined to followe their Princes example (as I shewed you before) let it not bee said, that ye commaund others to keepe the contrarie course to that, which in your owne person yee practise: making so your wordes and deedes to fight together: but by the contrarie, let your owne life be a law-booke and a mirrour to your people, that therein, they may read the practise of their owne lawes; and therein they may see, by your image, what life they should leade.

A Kings life must bee exemplare. Plu. in pol. & 4. de leg.

And

And this example in your owne life and perſon, I likewiſe deuide in two partes: The firſt, in the gouernment of your Court & followers, in all godlineſſe and vertue: the next, in hauing your owne minde decked and enriched ſo with all vertuous qualities, that therwith yee may worthily rule your people. For it is not enough that yee haue and retaine (as priſoners) within your ſelfe neuer ſo many good qualities and vertues, except ye imploy them, and ſet them on worke, for the weale of them that are committed to your charge: *Virtutis enim laus omnis in actione conſiſtit.*

Plato in Thea. & Euth.

Ar. 1. Eth.

Cic. in Of.

Firſt then, as to the gouernment of your Court and followers, King *Dauid* ſets downe the beſt precepts, that any wiſe and Chriſtian King can practiſe in that point. For as yee ought to haue a great care for the ruling wel of all your ſubiects, ſo ought ye to haue a double care for the ruling well of your own ſeruants, ſince vnto them yee are both a Politick and Oeconomick gouernour. And as euery one of the people will delight to followe the example of any of the Courtiers, as well in euill, as in good: ſo what crime ſo horible can there be committed and ouerſeene in a courteour, that will not be an examplare excuſe for any other boldely to commit the like? And therefore

Of the court. Pſal. 101.

Cic. ad. Q. frat.

therefore in two points haue yee to take good heede anent your Court and housholde. First, in chooſing them wiſelie: next, in carefullie ruling them whome yee haue choſen.

Ar. 5. de leg. Pla. 2. ac. It is an olde and true ſaying, that a kindelie Auer will neuer become a good horſe: for albeit good education and companie bee great helpes to Nature and education, bee therefore moſt iuſtly called *Altera natura*: yet it is euill to get out of the fleſh, that is bred in the bone, as the olde Prouerbe ſaith. Bee very ware then in making choyſe of your ſeruants and company; —— *Nam*

Ouid 5. de Triſt. *Turpius eiicitur, quam non admittitur hoſpes.*

and many reſpectes may lawfullie let an admiſſion, that will not bee ſufficient cauſes of depriuation.

Of the choiſe of ſeruants. All your ſeruantes and Court muſt bee compoſed partlie of minors, ſuch as young Lords to be brought vp in your companie, or Pages & ſuch like; and partlie of men of perfite age, for ſeruing you in ſuch roomes, as ought to be filled with men of wiſedome and diſcretion. For the firſt ſorte, ye can doe no more, but chooſe them within age, that are come of a good and vertuous kinde,

Ar. 1. & 5. pol. Cic. ad Q. frat.

In

In fide parentum, as Baptiſme is vſed. For though *anima non venit ex traduce*, but is immediately created by God, and infuſed from aboue: yet it is moſt certaine, that vertue or vice will often times, with the heritage, bee transferred from the parents to the poſteritie, and runne on a blood (as the Prouerbe is) the ſickneſſe of the minde becomming as kindely to ſome races, as theſe ſickneſſes of the body, that infectes in the ſeede. Eſpeciallie chooſe ſuch minors, as are come of a true and honeſt race, and haue not had the houſe wherof they are deſcended, infected with falſhood.

Witnes the experience of thelate houſe of Gowrie.

Pla. 6. de leg. Ar. 2. ec. & 1. Pol.

And as for the other ſorte of your company and ſeruants, that ought bee of perfect age, firſt, ſee that they be of a good fame, & without blemiſh: otherwiſe, what can the people thinke but that ye haue choſen a cõpany vnto you, according to yout owne humour, and ſo haue preferred theſe men, for the loue of their vices & crimes, that ye knew them to be guiltie of? For the people that ſee you not within, cannot iudge of you, but according to the outward appearance of your actions & company, which only is ſubiect to their ſight. And next, ſee that they be indued with ſuch honeſt qualities, as are meete for ſuch offices, as ye ordain them

Pla. 6. de leg. If. in pan. Ar. 5. pol.

Dem. 2. ph.

Pla.7.de Rep.3.& 21 de.L.Arist. 5.& 6.Pol. *Psal.101.*

them to serue in; that your iudgement may be knowne in imploying euerie man according to his giftes. And shortly, follow good King *Dauids* counsell in the choise of your seruants, by setting your eies vpon the faithfull and vpright of the land to dwell with you.

A transmission of hæreditary kindnesse.

But heere I must not forget to remember, and according to my fatherlie authoritie, to charge you to preferre speciallie to your seruice, so manie as haue truelie serued mee, and are able for it: the rest honourablie to reward them, preferring their posterity before others, as kindeliest: so shall ye not onely be best serued, (for if the haters of your parents cannot loue you, as I shewed before, it followeth of necessitie their louers must loue you) but further, ye shall kyth your thankefull memorie of your father, & procure the blessing of these olde seruants in not missing their olde master in you; which otherwaies would bee turned in a prayer for mee, and a curse for you. Vse them therefore when God shall call me, as the testimonies of your affection towards mee: trusting and aduancing those fartherest, whom I foūd faithfullest: which ye must not discerne by their rewards at my hand (for rewards, as they are called *Bona fortunæ*, so are they subiect vnto fortune) but according to the

trust

truſt I gaue them; hauing oft-times had better heart then hap to the rewarding of ſundrie. And on the other part, as I wiſh you to kyth your conſtant loue toward them that I loued, ſo deſire I you to kyth in the ſame meaſure, your conſtant hatred to them that I hated: I meane, bring not home, nor reſtore not ſuch, as ye finde ſtanding banniſhed or forefaulted by me. The contrarie would kyth in you ouergreat a contempt of me, and lightneſſe in your owne nature: for how can they be true to the Son, that were falſe to the Father?

But to returne to the purpoſe anent the choiſe of your ſeruants, yee ſhall by this wiſe forme of doing, eſchewe the inconueniences, that in my minoritie I fel in, anent the choiſe of my ſeruants. For by them that had the command where I was brought vp, were my ſeruants put vnto mee; not chooſing them that were meeteſt to ſerue mee, but whom they thought meeteſt to ſerue their turne about me; as kythed wel in manie of them at the firſt rebellion raiſed againſt me: which compelled me to make a great alteration among my ſeruants. And yet the example of that corruptiō, made me to be long troubled ther-after with ſolliciters, recommending ſeruants vnto me, more

A domeſtick and neere example.

more for ſeruing in effect, their friends that put them in, then their maiſter that admitted thē. Let my example then teach you to followe the rules heere ſet downe: chooſing your ſeruantes for your owne vſe, and not for the vſe of others. And ſince yee muſt bee *communis parens* to all your people, ſo chooſe your ſeruantes indifferently out of all quarters; not reſpecting other mens appetites, but their owne quallities. For as yee muſt commaund all, ſo reaſon would, yee ſhould be ſerued out of all, as yee pleaſe to make choyce.

Ar. 2. pol.

Of the officers of the Crowne.

Pl. 3. de. Rep.

Cic. ad Q. frat.

Iſoc in Panath. ad Nic & de pace.

Thuc. 6.

Plut. in pol.

But eſpecially take good heede to the choiſe of your ſeruants, that yee preferre to the offices of the crowne and eſtate; for in other offices yee haue onely to take heede to your owne weale; but theſe concerne likewiſe the weale of your people; for the which yee muſt bee anſwer-able to God. Chooſe then for all theſe offices, men of knowne wiſdome, honeſtie, and good conſcience; well practiſed in the points of the craft, that ye ordaine them for; and free of all factions and partialities: but ſpecially free of that filthie vice of Flatterie, the peſt of all Princes, and wracke of Republickes. For ſince in the firſt part of this treatiſe, I fore-warned you to beware with your own inward flatterer φιλαυτία; howe much more ſhould

Plato in Phedr, & Menex.

Ar. 5. pol.

Iſ. in Sym.

ſhould you beware with outward flatterers, who are nothing ſo ſib to you, as your ſelfe is; by the ſelling of ſuch counterfeit wares, onely preaſſing to ground their greatnes vpon your ruines? And therfore be carefull to præferre none as ye will be anſwerable to God, but onely for their worthineſſe. But ſpecially chooſe honeſt, diligent, meane, but reſponſall men, to be your receauers in money matters: meane I ſay, that ye may when ye pleaſe, take a ſharpe account of their intromiſſion, without perill of their breeding any trouble to your eſtate: for this ouer-ſight hath been the greateſt cauſe of my miſthriuing in money matters. Eſpecially, put neuer a forrainer, in any principall office of eſtate, for that will neuer faile to ſtirre vp ſedition and enuie in the countrie-mens hearts, both againſt you and him. But (as I haue ſaid before) if God prouide you with moe countries then this; chooſe the borne-men of euery countrie, to be your chiefe counſellers therein.

Tac. 3. hiſ. Curt. 8.

Of publike receauers.

A ſpeciall principle in policie. Ar. 5. pol. Cic. ad Q. frat.

And for concluſion of my aduice, anent the choiſe of your ſeruants, delight to bee ſerued: with mē of the nobleſt blood that may be had for beſides that their ſeruice ſhall breed you great good-will, & leaſt enuie, contrary to that of ſtart-ups; yee ſhall oft finde vertue followe noble

Pla. in 1. Al. in pol. & 5. del. Ar. 2. &c.

noble races, as I haue ſaid before ſpeaking of the Nobilitie.

Gouernment of the Court

Iſoc. in Areop.

Now, as to the other point, anent your gouerning of your ſeruants when yee haue choſen them; make your Court and companie to be a patterne of godlineſſe and all honeſt vertues, to all the reſt of the people. Bee a dailie watch-man ouer your ſeruantes, that they obey your lawes præciſelie: for how can your lawes be kept in the countrie, if they be broken at your eare? Puniſhing the breach thereof in a Courteour, more ſeuearlie, then in the perſon of any other of your ſubiects: & aboue all, ſuffer none of them (by abuſing their credite with you) to oppreſſe or wrong anie of your ſubiects. Bee homely or ſtrange with them, as ye thinke their behauiour deſerueth, and their nature may beare with. Thinke a quarrellous man a peſt in your companie. Be carefull euer to preferre the gentileſt natured and truſtieſt, to the inwardeſt offices about you; eſpeciallie in your chalmer. Suffer none about you to meddle in anie mens particulars; but like the Turkes Ianiſares, let them knowe no Father but you, nor particular but yours. And if anie will meddle in their kin or friends quarrelles, giue them their leaue. for ſince yee muſt bee of no ſurname nor kin, but æquall to all

Id. in paræth.

Ar. 2. pol.

Tac. 1. hiſ. Val. l. 2. Curt. 4.

Demoſt. 8. phil. Sal in Cat. Liu. 22.

all honeſt men; it becommeth you not to bee followed with partiall or factious ſeruantes. Teach obedeince to your ſeruantes, and not to thinke themſelues ouerwiſe: and, as when anie of them deſerueth it, yee muſt not ſpare to put them away; ſo, without a ſeene cauſe change none of them. Paie them, as all others your ſubiectes, with *præmium* or *pœna* as they deſerue; which is the very ground-ſtone of good gouernment. Emploie euerie man as ye thinke him qualified, but vſe not one in all things, leſt he waxe proude, and be enuied by his fellows. Loue them beſt, that are plaineſt with you, and diſguiſe not the truth for all their kinne: ſuffer none to be euill tougued; nor back-biters of them they hate: commaund a hartlie and brotherlie loue among all them that ſerue you. And ſhortelie, maintaine peace in your Court, banniſh enuie, cheriſh modeſtie, banniſh deboſhed inſolence, foſter humility, & repreſſe pride: ſetting down ſuch a comelie and honourable order in al the pointes of your ſeruice; that when ſtrangers ſhall viſit your Court, they may with the Queene of *Sheba*, admire your wiſdome in the glorie of your houſe, and comelie order among your ſeruants.

Tac. eod. & 1. An.

The ground-ſtone of good gouernment.

Ar. 5. po. Ta. in Ag. Dion. l. 52. Xen in Ageſ. If in Sym. & adph. Id de permutat. Cic ad Q. frat.

1. King 10.

But the principall bleſſing that ye can get of

Of Mariage. of good companie, will ſtand in your marying of a godly & vertuous wife: for ſhee muſt be nearer vnto you, then any other company, being *Fleſh of your fleſh, and bone of your bone*, as *Adam* ſaid of *Heuah*. And becauſe I know not but God may call me, before ye be readie for Mariage; I will ſhortly ſet downe to you heere my aduice therein.

Gen. 2. 23.

Firſt of all conſider, that Mariage is the greateſt earthly felicity or miſerie, that can come to a man, according as it pleaſeth God to bleſſe or curſſe the ſame. Since then without the bleſſing of GOD, yee can not looke for a happie ſucceſſe in Marriage; you muſt be carefull both in your præparation for it, & in the choiſe and vſage of your wife, to procure the ſame. By your præparation, I meane, that ye muſt keepe your bodie cleane and vnpolluted till ye giue to your wife; whome-to onely it belongeth. For how can yee iuſtlye craue to bee ioyned with a pure Virgine, if your body be polluted? Why ſhould the one halfe be cleane, and the other defiled? And although I know, Fornication is thought but a light, and a veniall ſinne, by the moſte parte of the world; yet remember well what I ſaid to you in my firſt book anent conſcience: and count euerie ſinne and breach of Gods law,

Preperation to mariage.

law, not according as the vaine worlde esteemeth of it; but as God the iudge and maker of the law accounteth of the same. Heare God commanding by the mouth of *Paul*, to *abstaine from Fornication*, declaring that the *Fornicator shall not inherit the Kingdome of heauen*: and by the mouth of *Iohn*, reckoning out Fornication amongst other grieuous sinnes, that debarres the committers amongst *Dogges & Swine, from entrie into that spirituall and heauenly Ierusalem*. And consider, if a man shall once take vpon him, to count that light, which God calleth heauie; and veniall that, which God calleth grieuous; beginning first to measure any one sin by the rule of his lust and appetites, and not of his conscience; what shal let him to doe so with the next, that his affections shall stir him to, the like reason seruing for all: and so to goe for-ward till hee place his whole corrupted affections in Gods roome? And then what shall come of him; but as a man giuen ouer to his owne filthy affections, shall perish into them? And because we are all of that nature, that sibbest examples touches vs neerest, consider the difference of successe that God graũted in the Mariages of the King my Grandfather, & me your owne father: the reward of his incontinencie, (pro-

1. Cor. 6. 10.

Reu. 22. 15.

The dangerous effects of lust.

A domestick example,

ceeding from his euil education) being the ſodaine death at one time, of two pleaſant yong Princes; and a daughter onely borne to ſucceed to him, whom he had neuer the hap, ſo much as once to ſee or bleſſe before his death: leauing a double curſe behinde him to the land, both a woman of ſex, and a new-borne babe of age to raigne ouer them. And as for the bleſſing God hath beſtowed on mee, in granting me both a greater continencie, and the fruites following there-upon: your ſelfe, and ſib folkes to you, are (praiſe bee to God) ſufficient witneſſes: which, I hope the ſame God of his infinite mercie, ſhall continue and increaſe, without repentance to me and my poſteritie. Bee not aſhamed then, to keepe cleane your bodie, which is the temple of the holie Spirit, notwithſtanding all vaine allurements to the contrarie: diſcerning truely and wiſelie of euerie vertue and vice, according to the true quallities thereof; and not according to the vaine conceites of men.

1.Cor.6.19.

As for your choiſe in Mariage, reſpect chieflie the three cauſes, wherefore Mariage was firſt ordained by God: and then ioyne three acceſſories, ſo far as they may bee obtained, not derogating to the principalles.

Mariage or-

The three cauſes it was ordained for, are, for

for ſtaying of luſt, for procreation of children, and that man ſhould by his wife get a helper like himſelfe. Deferre not then to Marie till your age; for it is ordained for quenching the luſt of your youth. Eſpecialliè a King muſt timouſlie Marie for the weale of his people. Neither Marie ye, for any acceſſorie cauſe or worldlie reſpectes, a woman vn-able, eyther through age, nature, or accident, for procreation of children: for in a King, that were a double fault, aſwell againſt his owne weale, as againſt the weale of his people. Neither, alſo Marie one of knowne euill conditions, or vicious education: for the woman is ordained to be a helper, and not a hinderer to man.

dained for three cauſes. Ar. 7. pol.

Id. eod.

The three acceſſories (which as I haue ſaid, ought alſo to be reſpected, without derogating to the principal cauſes) are beautie, riches, and friendſhip by alliance, which are all bleſſings of God. For beautie increaſeth your loue to your Wife, contenting you the better with her, without caring for others: & riches & great alliance, do both make her the abler to be a helper vnto you. But if, ouer great reſpect being had to theſe acceſſories; the principall cauſes be ouer-ſeene (which is ouer-oft practiſed in the world) as of themſelues they are

Acceſſorie cauſes of mariage.

Aeg. Ro. 2. de reg. pr.

a bleſſing being well vſed; ſo the abuſe of them will turne them in a curſe. For what can all theſe worldly reſpects auaile, when a man ſhall finde himſelfe coupled with a Deuill, to be one fleſh with him, and the halfe marrow in his bed? Then (though too late) ſhall hee finde that beautie without bountie, wealth without wiſdome, and great friendſhip without grace and honeſtie; are but faire ſhewes, and the deceitfull maſques of infinite miſeries.

Math. 13. *A ſpeciall caution in Mariage.*

But haue ye reſpect, my Sonne, to theſe three ſpeciall cauſes in your Mariage, which flowe from the firſt inſtitution thereof, *& cætera omnia adiuciẽtur vobis.* And therefore I would ratheſt haue you to Marrie one that were fully of your owne Religion; her ranke and other quallities being aggree-able to your eſtate. For although that to my great regrate, the number of any Princes of power & account, profeſſing our Religion, be but very ſmall; and that therefore this aduice ſeemes to be the more ſtraite & difficile: yet ye haue deeply to weigh & conſider vpõ theſe doubts: how ye and your wife can be of one fleſh, and keep vnitie betwixt you, being members of two oppoſite Churches: diſagreement in religion bringeth euer with it, diſagreement in manners;

manners; and the diſſention betwixt your Preachers and hers, will breede and foſter a diſſention among your ſubiectes, taking their example from your famelie; beſides the perill of the euill education of your children. Neither pride you that yee will bee able to frame & make her as ye pleaſe: that deceaued *Salomon* the wiſeſt King that euer was: the grace of Perſeuerance not being a flower that groweth in our garden.

Remember alſo that Mariage is one of the greateſt actions that a man doth in all his time, eſpecially in taking of his firſt Wife: and if he Marrie firſt baſely beneath his ranke, he wil euer be the leſſe accounted of there-after. And laſtly, remember to chooſe your Wife as I aduiſed you to chooſe your ſeruants: that ſhe be of a whole and cleane race, not ſubiect to the hereditary ſickneſſes, either of the ſoule or the body. For if a man will be carefull to breed horſes and dogs of good kindes; how much more carefull ſhould he bee, for the breed of his owne loines? So ſhall yee in your Mariage haue reſpect to your conſcience, honour, and naturall weale in your ſucceſſors.

For keeping the blood pure.
Pl. 5. de rep. Cic 2. de Diu Ariſt de gen An, Lucr. 4.

When yee are Maried, keepe inuiolablie your promiſe made to God in your Mariage; which ſtandeth all in dooing of one thing,

and abſtaining from another: to treat her in all thinges as your Wife and the halfe of your ſelfe; and to make your bodie (which then is no more yours, but properly hers) common with none other. I truſt I neednot to inſiſt here to diſſwade you from the filthy vice of adulterie: remember onelie what ſolemne promiſe yee make to God at your Mariage: and ſince it is onely by the force of that promiſe that your children ſucceed to you, which otherwaies they could not doe; æquitie and reaſon would, yee ſhould keepe your part thereof. God is euer a ſeueare auenger of all periuries; and it is no oath made in ieſt, that giueth power to children to ſucceed to great Kingdomes Haue the King my Grand-fathers example before your eies, who by his adultery, bred the wracke of his lawfull daughter and heire; in begetting that baſtard, who vnnaturallie rebelled, and procured the ruyne of his owne Soueraigne and ſiſter. And what good her poſterity hath gotten ſen-ſyne, of ſome of that vn-lawfull generation, *Bothuell* his treacherous attempts can beare witneſſe. Keepe preciſelie then your promiſe made at Mariage, as yee would wiſh to bee partaker of the bleſſing therein.

Pl. II. de leg.
Hi. in Sym.
Cic. 2. de leg.

And for your behauiour to your Wife, the Scripture

Scripture can beſt giue you counſell therein. Treate her as your owne fleſh, commaund her as her Lord, cheriſh her as your helper, rule her as your pupill, and pleaſe her in all things reaſonable; but teach her not to bee curious in things that belongs her not. Ye are the head, ſhe is your bodie: It is your Office to command, and hers to obey; but yet with ſuch a ſweet harmonie, as ſhe ſhould be as ready to obey, as ye to commaund: as willing to follow, as yee to goe before: your loue being wholy knit vnto her, and all her affections louinglie bent to follow your will.

Ari. 8. Eth. & 1. Pol.

Xen. & Ari. in œco.

And to conclude, keep ſpecially three rules with your Wife: firſt, ſuffer her neuer to meddle with the polliticke gouernment of the common-weale, but hold her at the Oeconomicke rule of the houſe; and yet all to be ſubiect to your direction: keep carefully good & chaſte company about her, for wemen are the fraileſt ſexe: and bee neuer both angrie at once; but when ye ſee her in paſſion, ye ſhould with reaſon danton yours. For both when ye are ſetled, yee are meeteſt to iudge of her errours, and when ſhe is come to her ſelfe, ſhee may be beſt made to apprehend her offence, and reuerence your rebuke.

Ar. 1. rhet. Pl. in Menon Aegid. R. de reg. pr. Pl. 5. de Rep. & 7. de leg.

If God ſend you ſucceſſion, be carefull for their

A Kings behauiour towardes his children.

their vertuous education: loue them as ye ought but let them know as much of it, as the gentlenes of their nature will deserue; containing them euer in a reuerent loue and feare of you. And in case it please God to prouide you to al these three kingdomes, make your eldest sonne *Isaac*, leauing him all your Kingdomes; and prouide the rest with priuate possessions. Otherwaies by diuiding your Kingdomes, yee shall leaue the seede of diuision and discord among your posteritie: as befell to this Ile, by the diuision and assignement thereof, to the three Sonnes of *Bruin*: *Locrine*, *Albanact*, and *Chamber*. But if God giue you not succession, defraude neuer the nearest by right, whatsoeuer conceit yee haue of the person. For Kingdomes are euer at Gods disposition, and in that case we are but liue-rentars, lying no more in the Kinges, nor peoples handes to dispossesse the righteous heire.

Pl. in 7 he 4. & 5. de Rep. & 6. & 7. ae l. Ar 7. po.

A caution for eschewing future diuision.

Polid. I.

Crownes come not in emmerce.

And as your companie should be a patterne to the rest of the people, so should your person bee a lampe and mirrour to your companie: giuing light to your seruants to walke in the path of vertue, and representing vnto them such worthy qualities, as they should preasse to imitate.

Plin Pol. Cic. Ad Q. fr.

I neede not to trouble you with the particular

cular diſcourſe of the foure Cardinall vertues, it is ſo troden a path: but I will ſhortly ſay vnto you; make one of them, which is Temperance, Queene of all the reſt within you. I meane not by their vulgar interpretation of Temperance, which onely conſiſts in *guſtu & tactu*, by the moderating of theſe two ſenſes: but I meane of that wiſe moderation, that firſt commanding your ſelfe, ſhal as a Queene, commaund all the affections and paſſions, of your minde; and, as a Phiſition, wiſelie mixe all your actions according thereto. Therefore not onely in all your affections and paſſions, but euen in your moſt vertuous actions, make euer moderation to be the chiefe ruler. For although holines be the firſt and moſt requiſite quality of a Chriſtian, as proceeding from a feeling feare and true knowledge of God: yet yee remember how in the concluſion of my firſt booke, I aduiſed you to moderate all your outward actions flowing there-fra. The like ſay I now of Iuſtice, which is the greateſt vertue, that properly belongeth to a Kinges office.

The right vſe of temperance. Ar. 5. pol. Pol. 6. Cic. 1. of. 2. de inuen. & in par.

In holineſſe

Vſe Iuſtice, but with ſuch moderation, as it turne not in tyrannie: otherwaies *ſummum ius*, is *ſumma iniuria*. As for example: if a man of a knowne honeſt life, be inuaded by brigandes,

In Iuſtice. Pl. 4. de leg. Ar. 1. mag. mor. Cic. 1. of.

pro Rab. & ad. Q. f. Sen. de. cl.

brigandes or theeues for his purſe, and in his owne defence ſlaie one of them, they being both moe in number, and alſo knowne to be deboſhed and inſolent liuers; whereby the contrarie he was ſingle alone, being a man of ſound reputation: yet becauſe they were not at the horne, or there was no eie-witneſſe preſent that could verifie their firſt inuading of him; ſhall he therefore looſe his head? And likewiſe, by the laweburrowes in our lawes, men are prohibited vnder great pecuniall paines, from any waies inuading or moleſting their neighbours perſon or boundes: if then his horſe breake the halter, and paſture in his neighbours medow, ſhall he pay two or three thouſand poundes, for the wantonnes of his horſe, or the weakneſſe of his halter? Surelie noe. For lawes are ordained as rules of vertuous and ſocial liuing, and not to bee ſnares to trap your good ſubiectes: and therefore the lawe muſt bee interpreted according to the meaning, and not to the literall ſenſe thereof: *Nam ratio eſt anima legis.*

Ar. 5. ath. & 1 rhet. Cic. pro. Cæc.

The falſe ſemblance of extremities.

And as I ſaid of Iuſtice, ſo ſay I of Clemencie, Magnanimitie, Liberallitie, Conſtancie, Humilitie, and all other Princely vertues; *Nam in medio ſtat virtus.* And it is but the craft of the Diuell that falſelie coloureth the

two

two vices that are on either ſide thereof, with the borrowed titles of it, albeit in verie deede they haue no affinitie therewith: and the two extremities themſelues, although they ſeeme contrarie, yet growing to the heights, runnes euer both in one. For *in infinitis omnia concurrunt*: and what difference is betwixt extreame tyrannie, delighting to deſtroie all mankinde; and extreame ſlackneſſe of puniſhment, permitting euerie man to tyrannize ouer his cõpanion? Or what differeth extreame prodigallitie, by waſting of all to poſſeſſe nothing; from extreame niggardneſſe, by hoarding vp all to enioy nothing; like the Aſſe that carrying victuall on her backe, is like to ſtarue for hunger, and will bee glad of thiſtels for her part? And what is betwixt the pride of a glorious *Nabuchadnezzer*, and the prepoſterous humilitie of one of the proude Puritanes, claiming to their Paritie, and crying: Wee are all but vile wormes; and yet will iudge and giue law to their King, but will be iudged nor controled by none? Surelie, there is more pride vnder ſuch a ones blacke bonnet, then vnder *Alexander* the great his diademe, as was ſaid of *Diogines* in ỳ like caſe.

Their coincidence.

But aboue all vertues, ſtuddie to know well your owne craft, which is to rule your people.

The right extention of a Kings craft.

ple. And when I say this, I bid you know all craftes. For except you know euerie one, how can yee controule euerie one, which is your proper office? Therefore besides your education, it is necessarie yee delight in reading, and seeking the knowledge of all lawfull things; but with these two restrictions, first that yee choose idle houres for it, not interrupting therewith the discharge of your office: and next that yee studdie not for knowledge nakedly; but that your principall ende bee, to make you able thereby to vse your office: practising according to your knowledge in all the points of your calling? not like these vaine Astrologians, that studdie night and day on the course of the starres, onely that they may, for satisfying their curiosity, know their course. But since all artes and sciences are linked euerie one with other, their greatest principles agreeing in one (which mooued the Poets to faine the nine Muses to be all sisters (studie them, that out of their harmonie, yee may sucke the knowledge of all faculties; and consequently, be on the counsell of all crafts, that ye may be able to containe them all in order, as I haue alreadie said. For knowledge and learning is a light burthen, the waight whereof will neuer preasse your shoulders.

Pl. in pol. 5. de Rep. & epist. 7. Cic. ad, Q. frat. & de. or.

Id. 1. de. fin.

Id. 1. of

First

First of all then, ſtuddie to be well ſeene in the Scriptures, as I remembred you in the firſt booke; aſwell for the knowledge of your own ſaluatiõ, as that ye may be able to cõtaine your Churche in their calling, as *Cuſtos vtriuſquæ Tabulæ*. For the ruling of them well is no ſmal point of your office; taking ſpecially heede that they vague not from their text in the Pulpit: and if euer you would haue peace in your land, ſuffer them not to meddle in that place with the eſtate or policie: but puniſh ſeuearlie the firſt that preſumeth to it. Doe nothing towards them without a good ground and warrant, but reaſon not much with them: for I haue ouer much ſurfaited with that, and it is not their faſhion to yeeld. And ſuffer no conuentions nor meetings among Churchmen, but by your knowledge and permiſſion. *The Scripture.* Deut. 17.

Next the Scriptures, ſtuddie well your own lawes: for how can yee diſcerne by the thing yee know not? But preaſſe to drawe all your lawes and proceſſes, to bee as ſhort & plaine as ye can: aſſure your ſelfe the longſomneſſe both of rights and proceſſes, breedeth their vn-ſure looſe-neſſe and obſcuritie: the ſhorteſt being euer both the ſureſt and plainneſt forme: and the longſomeneſſe ſeruing onely *Of the law municipall.* *Pla. 4. de. Rep. & 6. de leg. Ar. 11. ch.* *Cic. 1. de Or. Sen. in lud*

ly for the enriching of the Aduocates and Clerks, with the ſpoile of the whole countrie. And therfore delight to haunt your Seſſion, & ſpie careſullie their proceedings; taking good heede, if any briberie may bee tried among them, which cannot ouer-ſeauerly be puniſhed. Spare not to goe there, for gracing that farre any that ye fauour, by your præſence to procure thē expedition of iuſtice: although that ſhould bee ſpeciallie done, for the poore that cannot waite on, or are debarred by mightier parties. But when ye are there, remember the throne is Gods, and not yours, that ye ſit in, & let no fauour, nor whatſoeuer reſpects mooue you from the right. Ye ſit not there, as I ſhew before, for rewarding of friends or ſeruants, nor for croſſing of contemners, but onely for doing of iuſtice. Learne alſo wiſelie to diſcerne, betwixt iuſtice and æquitie; and for pittie of the poore, rob not the rich, becauſe he may better ſpare it; but giue the little-man the larger coate if it be his; eſchewing the errour of young *Cyrus* therein. For iuſtice by the law, giueth euerie man his owne; and æquitie in things arbitrall, giueth euerie one that which is meeteſt for him.

Reſort to the Seſſions.

Pla. in pol. Ariſt. 1. rhet Cic. ad, Q. frat. Plut. in Iſ.

Xen. 1. Cyr.

Be an ordinarie ſitter in your ſecret Counſell, that iudicature is onely ordained for mat-

But ſpecially

ters

ters of eſtate, & repreſſing of inſolent oppreſſions. Make that iudgement as compendious and plaine as ye can; and ſuffer no Aduocates to be heard there with their dilatours, but let euerie partie tell his owne tale him ſelfe: and wearie not to heare the complaints of the oppreſſed, *aut ne Rex ſis*. Remit euerie thing to the ordinarie iudicature, for eſchewing of confuſion: but let it be your owne craft to take a ſharpe account of euerie man in his office. *to the ſecret counſell.* *Cic. ad Q. frat. Thac. I. hiſ. Plut. in Demet.*

And next the laws, I would haue you to be well verſed in authenticke hiſtories and in the Chronicles of all Nations; but eſpecially in our owne hiſtories (*Ne ſis peregrinus Domi*) the example whereof moſt neerelie concernes you. I meane not of ſuch infamous inuectiues, as *Buchanans* or *Knoxes* Chronicles: and if any of theſe infamous libels remaine vntill your daies, vſe the law vpon the keepers thereof. For in that point I would haue you a Pythagoriſt, to thinke that the verie ſpirites of theſe archibellouſes of rebellion, haue made tranſition in them that hoardes their bookes, or maintaines their opinions; puniſhing them, euen as it were their authours riſen againe. But by reading of authentick hiſtories & chronicles, ye ſhal learne experience by Theorick, applying the by-paſt things to the preſent *Reading of hiſtories.* *Plat. in Menon.* *Ar. I. rh. pol. I. Plut. in Tit.* *Cic. 2. de. or.*

Eccleſ.1. preſent eſtate *quia nihil novum ſub Sole*: ſuch is the continuall volubilitie of thinges earthlie, according to the roundneſſe of the world, and reuolution of the heauenly circles: which is expreſſed by the wheeles in *Ezechiels* viſions, Ezech.1.15 and counterfaited by the Poets *in rota Fortunæ*. And likewiſe by the knowledge of hiſtories, yee ſhall know howe to behaue your ſelfe to all Embaſſadours and ſtrangers; being able to diſcourſe with them vpon the eſtate of their own coũtrie. And among al profane hiſtories, I muſt not omit moſt ſpecially to recõmẽd vnto you, the Cõmentaries of *Cæſar*; both for the ſweet flowing of the ſtile as alſo for the worthineſſe of the matter it ſelfe. For I haue euer been of that opinion, that of all the Ethnicke Emperours, or great Captaines that euer was, he hath farthеſt excelled, both in his practiſe, and in his præcepts in martiall affaires.

Of the arts liberall. Sen.ep. 8.4. As for the ſtuddie of other liberal artes and ſciences, I would haue you reaſonablie verſed in them, but not preaſſing to bee a paſſe-maiſter in any of them: for that cannot but diſtract you from the points of your calling, as I ſhewed you before: and when, by the enemie winning the towne, yee ſhall bee interrupted in your demonſtration, as *Archimedes* was; your people

people (I thinke) wil looke very bluntlie vpon it. I graunt it is meete ye haue some entrance, specially in the Mathematickes; for the knowledge of the arte militarie, in situation of Campes, ordering of battels, making fortifications, placing of batteries, or such like. And let not this your knowledge bee dead without fruites, as S. *Iames* speaketh of Faith: but let it appeare in your daily conuersation, and in all the actions of your life. *Liu. l. 24. Plu. in Mar. Of Mathematickes. Pl. 7 de leg. Ar. 2. Metaph.* Iam. 2. 17.

Embrace true Magnanimitie, not in being vindictiue, which the corrupted iudgements of the worlde thinkes to bee true Magnanimitie; but by the contrarie, in thinking your offender not worthy of your wrath, empyring ouer your own passion & triumphing in the commaunding your selfe to forgiue: husbanding the effects of your courage & wrath, to be rightlie imploied vpon repelling of iniuries within, by reuenge taking vpon the oppressours; & in reuenging iniuries without by iust wars vpō forraine enemies. And so, where yee finde a notable iniurie, spare not to giue course to the torrents of your wrath. *The wrath of a King, is like to the roaring of a Lyon.* *Of magnanimitie. Arist. 4. eth. Sen. de cl. Cic. 1. off. Virg. 6. Aen.* Pro. 20.

Foster true humilitie, in banniſhing pride, not onely towards God (considering ye differ not in stuffe, but in vse, and that onely by his *Of humilitie*

Pla. 4. de leg Xen. 2. de dict & fact. Soc.

ordinance, from the baſeſt of your people) but alſo towards your Parents. And if it fall out that my Wife ſhall out-liue mee, as euer yee thinke to purchaſe my bleſſing, honour your Mother: ſet *Beerſheba* in a Throne on your right hand: offend her for nothing, much leſſe wrong her: remember her

Quæ longa decem tulerit faſtidia menſes;

and that your fleſh and blood is made of hers: and begin not, like the young lordes and lairdes, your firſt warres vpon your Mother; but preaſſe earneſtly to deſerue her bleſſing. Neither deceiue your ſelfe with many that ſay, they care not for their Parents curſe, ſo they deſerue it not. O inuert not the order of nature by iudging your ſuperiours, chiefly in your owne particular! But aſſure your ſelfe, the bleſſing or curſe of the Parents, hath almoſt euer a Propheticke power ioyned with it: and if there were no more, honour your Parentes, for the lengthning of your owne daies, as God in his law promiſeth. Honour alſo them that are *in loco parentum* vnto you, ſuch as your gouernors, vp-bringers, and Præceptours: be thankfull vnto them and reward them, which is your duetie and honour.

Exod. 20. Xen. 1. & 3. Cyr.

But on the other part, let not this true humility ſtay your high indignation to appeare, when

when anie great oppreſſours ſhall preſume to come in your preſence; then frowne as yee ought. And in caſe they vſe a colour of law in oppreſſing their poore ones, as ouer-manie do; that which ye cannot mend by law, mend by the with drawing of your countenance frō them: and once in the yeare croſſe them, when their errands come in your way, recompencing the oppreſſour, according to Chriſts parable of the two debtors. *Cic. ad. Q. frat.* *Ar. 5. pol.* *Math. 18.*

Keepe true Conſtancie, not onely in your kindenes towards honeſt men; but being alſo *inuicti animi* againſt all aduerſities: not with that Stoicke inſenſible ſtupiditie, wherewith many in our daies, preaſſing to winne honor, in imitating that auncient ſect, by their inconſtant behauiour in their owne liues, belyes their profeſſion. But although yee are not a ſtocke, not to feele calamities; yet let not the feeling of them, ſo ouer rule and doazen your reaſon, as may ſtay you from taking and vſing the beſt reſolution for remedie, that can bee found out. *Of conſtancie.* *Ar. 4. eth.* *Thuc. 3. 6* *Cic. 1. Of. & ad. Q. f.* *Brut. ad Cic.*

Vſe true liberality in rewarding the good, and beſtowing franklie for your honour and weale: but with that proportionall diſcretion, that euery man may be ſerued according to his meaſure: wherein reſpect muſt be had *Of Liberalitie.* *Cic. 1. & 2. Of.* *Sal. in Iug.* *Sen. 4. de ben.*

to his ranke, desertes, and necessity. And prouide how to haue, but cast not away without cause. In speciall empaire not by your Liberalitie the ordinarie rentes of your Crowne; whereby the estate royall of you, and your successours must bee maintained, *ne exhaurias fontem liberalitatis*: for that would be euer kept *sacrosanctum & extra commercium*: otherwaies, your Liberalitie would decline to Prodigality, in helping others with your and your successors hurt. And aboue all, enrich not your selfe with exactions vpon your subiects; but thinke the riches of your people your best treasure, by the sinnes of offenders, where no præuention can auaile, making iustlie your commodity. And in case necessitie of warres, or other extraordinarie compell you to lift Subsidies, doe it as rarelie as ye can: employing it onelie to the vse it was ordained for; and vsing your selfe in that case, as *fidus depositarius* to your people.

Isoc. ep. 7. Xen. 8. Cyr. Phil. cō. 10.

Ar. 5. pol.

And principallie, exercise true Wisdome, in discerning wiselie betwixt true and false reports: first considering the nature of the person reporter; next, what entresse hee can haue in the weale or euill of him, of whome he maketh the report; thirdly, the likeli-hood of the purpose it selfe; and last, the nature and by-past

Anent reporters. Iso. ad. Ph. in Panath & de per. Cic. ad. Q. fr Plut. de curios.

by-past life of the dilated person: and where ye find a tratler, away with him. And although it be true, that a Prince can neuer without secrecie doe great things, yet it is better oft-times to try reports, then by credulity to foster suspition vpon an honest man. For since suspicion is the Tyrants sicknes, as the fruites of an euil Conscience, *potius in alteram partem peccato*: I meane in not mistrusting one, whome to no such vnhonestie was knowne before. But as for such as haue slipped before, former experience may iustly breed preuention by fore-sight. *1. de pac. Cic. 3. Of.*

And to conclude my aduice anent your behauiour in your person; consider that God is the authour of all vertue, hauing imprinted in mens mindes by the verie light of nature, the loue of all morall vertues; as was seene by the vertuous liues of the olde Romanes: and preasse then to shine as farre before your people, in all vertue and honestie; as in greatnesse of ranke: that the vse thereof in all your actions, may turne, with time, to a naturall habitude in you; and as by their hearing of your lawes, so by their sight of your person, both their eyes and their eares, may leade and allure them to the loue of vertue, and hatred of vice. *Cic. 3. Tusc.*

OF A KINGS BEHAVIOVR IN INDIFFERENT THINGS.

THE THIRD BOOKE.

IT is a true olde ſaying, That a King is as one ſet on a ſtage, whoſe ſmalleſt actions and geſtures, all the people gazingly doe behold: and therfore although a King be neuer ſo præciſe in the diſcharging of his Office, the people who ſeeth but the outward part, wil euer iudge of the ſubſtance, by the circumſtances: and according to the outward appearance, if his behauiour be light or diſſolute, wil conceiue

Cyph. 8. 3. de leg. Ouid. ad. Liu. Quint. 4. de. l.

conceiue præ-occupied conceits of the Kings inward intention: which although with time, the tryer of all truth, it will euaniſh, by the euidence of the contrarie effectes, yet *Interim patitur iuſtus*: and præ-iudged conceits will, in the meane time, breed contempt, the mother of rebellion and diſorder. And beſides that, it is certaine that all the indifferent actions and behauiour of a man, haue a certaine holding and dependance, eyther vpon vertue or vice, according as they are vſed or ruled: for there is not a middes betwixt them, no more then betwixt their rewardes, heauen and hell.

Indifferent actions and their dependencie.

Plat. in Phil & 9. de leg.

Be carefull then, my Sonne, ſo to frame all your indifferent actions and outward behauiour, as they may ſerue for the furtherance and foorth-ſetting of your inward vertuous diſpoſition.

Two ſortes of them.

The whole indifferent actions of a man, I diuide in two ſorts: in his behauiour in things neceſſarie, as foode, ſleeping, raiment, ſpeaking, writing and geſture; and in things not neceſſarie, though conuenient & lawfull, as paſtimes or exerciſes, and vſing of companie for recreation.

Firſt ſort, and how

As to the indifferent thinges neceſſary, althogh that of thēſelues they cānot be wāted,

and

and so in that case are not indifferent; as likewaies in case they bee not vsed with moderation, declining so to ỹ extremity which is vice; yet the qualitie and forme of vsing them, may smell of vertue or vice, and be great furtherers to any of them. *they be indifferent.*

To beginne then at the thinges necessarie; one of the publickest indifferent actions of a King, and that manifest, especially strangers, will narrowlie take heede to, is his manner of refection at his Table, and his behauiour thereat. Therefore, as Kings vse oft to eate publikelie, it is meete and honourable that ye also doe so, as well to eschewe the opinion that yee loue not to haunt companie, which is one of the markes of a Tyrant; as like wise, that your delight to eate priuatlie, bee not thought to bee for priuate satisfying of your gluttonie; which ye wold be ashamed should be publikely seene. Let your table bee honourably serued; but serue your appetite with few dishes, as young *Cyrus* did: which both is holesommest, and freest from the vice of delicacie, which is a degree of gluttony. And vse most to eate of reasonablie grosse, and common meates; aswell for making your bodie strong and durable for trauell at all occasions, either in peace or in warre, as that ye may be the *Formes at at the Table Xen. in Cyr.* *Xen. 1. Cyr.* *Plut. in Apoth.*

the hartilier receaued by your meane ſubiects in their houſes, when their cheere may ſuffce you: which otherwaies would be imputed to you for pride and daintineſſe, and breed coldneſſe and diſdaine in them. Let all your foode bee ſimple without compoſition or ſauces; which are more like medicines then meate. The vſing of them was counted amongſt the auncient Romanes a filthie vice of delicacie; becauſe they ſerue onely for pleaſing of the taſte and not for ſatisfying of the neceſſitie of nature; abhorring *Apicius* their own citizen, for his vice of delicacie and monſtrous gluttony. Like as both the Græcians and Romanes had in deteſtation the very name of *Philoxenus*, for his filthie wiſh of a Crane-craig. And therfore was that ſentence vſed amongſt them againſt theſe artificiall falſe appetites, *optimum condimentum fames*. But bewar with vſing exceſſe of meate and drinke; and cheifly, be warre of drunkenneſſe, which is a beaſtlie vice, namelie in a King: but eſpeciallie bee war with it, becauſe it is one of thoſe vices that increaſeth with age. In the form of your meat-eating, bee neither vnciuill, like a groſſe Cynicke; nor affectatelie mignard, like a dainty dame; but eat in a manlie, round, and honeſt faſhion. It is no waies comelye to diſpatch affaires,

Sen. ep. 96.

Sen. de conſol. ad. Alb.

Iuuen. ſat 2.

Ariſt. 4. eth.

Xen. de dict. & fact. Socr.

Laert. in Socr.

Cic. 5. Thuſ.

Plat. 6. de. Leg.

Pun. l. 14.

Cic. 1. off.

faires, or to be penſiue at meate: but keepe then an open & cheerefull countenance, cauſing to reade pleaſant hiſtories vnto you, that profit may be mixed with pleaſure: and when ye are not diſpoſed, entertain pleaſant, quick, but honeſt diſcourſes.

And becauſe meate prouoketh ſleeping, be alſo moderate in your ſleepe; for it goeth much by vſe: and remember that if your whole life were deuided in foure parts, three of them wold be found to be conſumed on meate, drinke, ſleepe, and vnneceſſarie occupations. *Of ſleepe. Pl. a. 7. de leg.*

But albeit ordinarie times would commonlie be kept in meate and ſleepe; yet vſe your ſelfe ſome-times ſo, that any time in the foure and twenty houres may bee alike to you for any of them, that thereby your diet may bee accomodate to your affaires, and not your affaires to your diet: not therfore vſing your ſelfe to ouer great ſoftneſſe and delicacie in your ſleep, more then in your meate: and ſpecially in caſe ye haue adoe with the warres. *Beſt forme of diet.*

Let not your Chalmer be throng and common in the time of your reſt, as well for comelineſſe, as for eſchewing of carrying reportes out of the ſame. Let them that haue the credit to ſerue in your Chalmer, be truſtie and ſecret: for a King will haue neede to vſe ſecrecy in manie *Forme in the Chalmer.*

manie thinges: but yet behaue your ſelfe, ſo in your greateſt ſecrets, as yee neede not be aſhamed, ſuppoſe they were all proclaimed at mercate croſſe. But ſpecially ſee that thoſe of your Chalmer be of a ſound fame, and without blemiſh.

Dreames not to be taken heede to

Take no heede to any of your dreames: for al Prophecies, viſions, & propheticke dreames are accompliſhed and ceaſed in Chriſt. And therefore take no heede to freets either in dreames or any other things: for that errour proceedeth of ignorance, and is vnworthie of a Chriſtian; who ſhould bee aſſured. *Omnia eſſe pura puris*, as *Paul* ſaith: all daies and meates being alike to Chriſtians.

Rom. 14. Tit. 1.

Of apparrell

Iſo. de reg.

Next followeth to ſpeake of rayment, the on-putting whereof is the ordinarie action that followeth next to ſleepe. Bee alſo moderate in your raimēt; neither euer ſuperfluous, like a deboſhed waiſter; nor yet ouerbaſe, like a miſerable wretch; not artificiallie trimmed and decked, like a Courtizane; nor yet ouer ſluggiſhly cloathed, like a country-clowne, not ouer lightly, like a Candie ſouldier, or a vaine young Courtier; nor yet ouer grauelie, like a Miniſter. But in your garments bee proper, cleanely, comely and honeſt: wearing your cloathes in a careleſſe, yet comely forme:

Cic. 1. Of.

keeping

keeping them in a middle forme, *Inter Togatos & Paludatos*; betwixt the grauitie of the one, and lightnes of the other. Thereby to ſignifie, that by your calling ye are mixed of both the profeſſions; *Togatus*, as a iudge making & pronouncing the law; *Paludatus*, by the power of the ſword, as your office is likwiſe mixed, betwixt the Eccleſiaſtical and ciuill eſtate. For a King is not *mere laicus*, as both the Papiſtes & Anabaptiſtes wold haue him; to the which error alſo the Puritanes, inclyne ouer-far. But to returne to the purpoſe of garmēts, they ought to be vſed according to their firſt inſtitutiō by God: which was for three cauſes: firſt to hide our nakednes and ſhame: next and conſequentlie, to make vs more comelie: and thirdly, to preſerue vs from the iniuries of heate and colde. If to hide our nakednes and ſhamefull parts, then theſe naturall parts ordained to be hid, ſhould not be repreſented by any vndecent formes in the cloathes: and if they ſhould helpe our comlineſſe, they ſhould not then by their painted preened faſhion ſerue for baites to filthie lecherie: as falſe haire and fardingdoes amongſt vnchaſt women: and if they ſhoulde preſerue vs from the iniuries of heate and colde, men ſhoold not, like ſenſeleſſe ſtones, contemne God, in lightlying *Plde reg.*

lying the ſeaſons; glorying to conquer honor on heat and colde. And although it bee praiſe worthy and neceſſarie in a Prince, to be *patiens algoris & æſtus*, when he ſhall haue adoe with warres vpon the fieldes; yet I thinke it meeter that yee goe both clothed and armed, then naked to the battle; except you woulde make you light for away running; and yet for cowards, *metus addit alas*. And ſhortly, in your cloathes keepe a proportion, as well with the ſeaſõs of the yere, as your age: in the faſhions of thẽ being careles, vſing thẽ according to the common forme of the time, ſometimes richlier, ſometimes meanlier cloathed as occaſion ſerueth, without keeping any præciſe rule therein. For if your minde be found occupied vpon them, it wil be thought idle otherwaies, and yee ſhall be accompted in the number of one of theſe *compti iuuenes*; which will make your ſpirit and iudgement to be leſſe thought of. But eſpecially eſchewe to be effœminate in your cloathes, in perfuming, preening, or ſuch like: and faile neuer in time of warres to bee galliardeſt and braueſt, both in cloathes and countenance. And make not a foole of your ſelfe in diſguiſing or wearing long haire or nailes, which are but excrements of nature, and bewraye ſuch miſuſers of

Cic. 1. Of

Ar. ad. Alex.

of them, to be eyther of a vindictiue, or a vaine light naturall. Eſpecially, make no vowes in ſuch vaine and outward thinges, as concerne either meate or clothes.

Let your ſelfe and al your Court weare no ordinarie armour with your cloathes, but ſuch as is knightly and honourable: I meane rapier-ſwordes and daggers. For toyleſome weapons in the Court, betokens confuſion in the countrie. And therefore banniſh not onely from your Court, all traiterous offenſiue weapons, forbidden by the lawes; as gunnes and ſuch like (whereof I ſpake alreadie) but alſo all traiterous defenſiue armes, as ſecrets, plate-ſleeues, and ſuch like vnſeene armour. For, beſides that the wearers thereof, may be præſuppoſed to haue a ſecret euill intention, they want both the vſes that defenſiue armour is ordained for: which is, to be able to holde out violence, and by theyr outward glaunſing in their enemies eies, to ſtrike a terrour in their hearts. Whereby the contrarie, they can ſerue for neither; being not onelie vnable to reſiſt, but dangerous for ſhots, and giuing no outward ſhewe againſt the enemie: being onely ordained, for betraying vnder truſt; whereof honeſt men ſhould bee aſhamed to beare the outward badge,

What ordinarie armour to be vſed at Court.

badge, not reſembling the thing they are not. And for anſwere againſt theſe arguments, I knowe none but the olde Scottes faſhion, which if it be wrong, is no more to bee allowed for auncientneſſe, then the olde Maſſe is, which alſo our forefathers vſed.

Of lāguage and geſture. Ar. 3. ad Theod.

The next thing that ye haue to take heede to, is your ſpeaking, and language; whereunto I ioyne your geſture, ſince action is one of the cheifeſt qualities, that is required in an Oratour: for as the tongue ſpeaketh to the eares ſo doth the geſture ſpeake to the eyes of the auditour. In both your ſpeaking and your geſture, vſe a naturall and plaine forme, not fairded with artifice: for (as the Frenchmen ſay) *Rien contre-faict ſied*: but eſchewe all affectate formes in both.

Cic in or. ad. Q fr. & ad Br. Cic. 1. Of.

Id. eod.

In your language be plaine, honeſt, naturall, comely, cleane, ſhort, and ſentencious; eſchewing both the extreamities, as well in not vſing any ruſticall corrupt leide, as booke-language, and Pen & Inkhorne tearmes and leaſt of all mignard and effœminate termes. But let the greateſt part of your eloquence conſiſt in a naturall, cleare, and ſenſible forme of the deliuerie of your minde, builded euer vpon certaine and good grounds; tempering it with grauitie, quickneſſe, or merrineſſe, according

Id. ad Q. frat. & ad Brut.

according to the subiect and occasion of the time, not taunting in Theology, nor alledgeing and prophaning the Scripture in drinking purposes, as ouer many doe.

Vse also the like forme in your gesture; neither looking sillelie, like a stupide pedant, nor vnsetledlie, with an vncouth morgue, like a new-com-ouer Caualier: but let your behauiour bee naturell, graue, and according to the fashion of the countrie. Be not ouer sparing in your courtesies; for that will be imputed to in-ciuilitie and arrogancie: nor yet ouer prodigall in iowking or nodding at euerie step; for that forme of being populare, becōmeth better aspiring *Absolons*, then lawfull Kings, framing euer your gesture according to your present actions: Looking grauelie and with a maiestie when ye sit in iudgement, or giues audience to Embassadours; homelie, when yee are in priuate with your owne seruants; merrilie, when yee are at anie pastime or merrie discourse; and let your countenance smell of courage and magnanimitie when yee are at the warres. And remember (I say ouer againe) to be plaine and sensible in your language: for besides that it is the tongues office, to bee the messenger of the minde; it may be thought a point of imbecillitie of a spirit in a

Ia. 1. Of.

Ph. l. ad. A ex.

Cic. 2 Of.

Arist. 4. A Eth.

Cic. ad At.

Is. de reg & in Euag.

Cic 3. Of King, to ſpeake obſcurely; much more vntruly; if hee ſtood in awe of any in vttering his thoughts.

Remember alſo, to put a difference betwixt your forme of language in reaſoning, and your pronouncing of ſentences, or declaratour of your will in iudgement, or any otherwaies in the points in your office. For in the former caſe, ye muſt reaſon pleaſantly and patiently not like a King, but like a priuate man and a ſcholler: otherwaies, your impacience of contradiction will bee interpreted to bee for lacke of reaſon on your parte. Where in the points of your office, yee ſhould ripely adviſe indeed, before ye giue forth your ſentence, but fra it be giuen foorth, the ſuffering of any contradiction, diminiſheth the Maieſtie of your authority and maketh the proceſſes endleſſe. The like forme would alſo bee obſerued by all your inferiour iudges and Magiſtrates.

Id. 1. Of. Forme in reaſoning.

In iudgemēt Iſ. ad Nic. Cic. ad Q. fr.

Now as to your writing, which is nothing elſe but a forme of en-regiſtrate ſpeech; vſe a plaine, ſhorte, but ſtately ſtile, both in your Proclamations and miſſiues, eſpecially to forrain Princes. And if your engine ſpurre you to write any workes, eyther in verſe or in proſe, I cannot but alow you to practiſe it: but take no longſome workes in hand, for diſtracting you

Of writing and what ſtile ſitteth a Prince.

you from your calling.

Flatter not your ſelfe in your labours, but before they be ſet foorth, let them firſt be priuilie cenſured by ſome of the beſt skilled men in that craft, that in theſe workes yee medle with. And beeauſe your writes will remaine as true pictures of your minde, to all poſterities; let them bee free of all vncomelineſſe and vnhoneſtie: & according to *Horace* his counſell. *Cic.1. Of*

De arte Poetica.

Nonumque prematur in annum.

I meane both your verſe and your proſe; letting firſt that fury and heate, wherewith they were written, coole at leaſure; and then as an vncouth iudge and cenſor, reuiſing them ouer againe, before they be publiſhed, *quia neſcit vox miſſa reuerti.*

If yee woulde write worthily, chooſe ſubiects worthie of you, that be not full of vanitie, but of vertue; eſchewing obſcuritie, and delighting euer to bee plaine and ſenſible. And if ye write in verſe, remember that it is not the principall parte of a poëme to rime right, and flow well with many prettie words: but the chiefe commendation of a poëme is, that when the verſe ſhall be ſhaken ſundrie in proſe, it ſhall beefound ſo rich in quicke inuentious, and poëticke flouers, and in faire and pertinent compariſons, as it ſhall re- *Id.cod.* *Ar.de. art.poet.*

taine and luſtre of a poeme, although in proſe. And I would alſo aduiſe you to write in your owne language, for there is nothing left to bee ſaid in Greeke and Latine already; and ynewe of poore Schollers woulde match you in theſe languages; and beſides that, it beſt becommeth a King to purifie and make famous his owne tongue; wherein hee may goe before all his ſubiects; as it ſetteth him wel to doe in all honeſt and lawful things.

Of the exerciſe of the bodie.

Xen. I. Cyr.

And amongſt all vnneceſſarie thinges that are lawfull and expedient, I thinke exerciſes of the bodie moſt commendable to be vſed by a young Prince, in ſuch honeſt games or paſtimes, as may further abilitie and maintaine health. For albeit I graunt it to bee moſt requiſite for a King to exerciſe his engine, which ſurelie with idleneſſe will rouſte and become blunt; yet certainely bodily exerciſes and games are very commendable; aſwell for baniſhing of idleneſſe (the mother of all vice) as for making his body able and durable for trauell, which is verie neceſſarie for a King. But from this Count I debarre all roughe and violent exerciſe, as the foote-bal; meeter for laming, then making able the vſers thereof: as likewiſe ſuch tumbling trickes as onely ſerue for Comœdians, and Balladines, to win their

Plat. 6. de leg. Arr. & c. Po. Cic. 1. Of

their breade with. But the exercises that I *Ph. eod.*
woulde haue you to vse (although but moderately, not making a craft of them) are running, leaping, wrastling, fencing, dauncing, and playing at the caitche or tennise archerie, palle maillè, and such like other faire & pleasant field games. And the honourablest *Xe. in Cyr.*
and most commendable games that yee can *Is. de iug.*
vse, are on horse-backe: for it becommeth a Prince best of any man to be a faire and good horse-man. Vse therefore to ride and danton great and couragious horses; that I may say of you as *Phillip* said of great *Alexander* his *Plut. in*
sonne, Μακεδονία σε χωρεῖ. And specially vse such *Alex.*
games on horse-backe, as may teach you to handle your armes thereon such as the tilt, the ring & lowe-ryding for hãdling of your sword

I cannot omit heere the hunting, namelie *Of hunting.*
with running houndes; which is the most honourable and noblest sorte thereof: for it is a theeuish forme of hunting to shoote with gunnes and bowes; and grey-hound hunting is not so martiall a game. But because I would not bee thought a partiall praiser of *in Cyn. 1.*
this sporte, I remit you to *Xenophon* an olde & *Cyr. & de.*
famous writer, who had no minde of flattering you or me in this purpose: & who also setteth down a faire patterne, for the educatiõ of *Rep. Luc. Cic. 1. Of.*

a young

Cyropædia. a young King, vnder the ſuppoſed name of *Cyrus*.

Of hawking As for hawking, I condemne it not but I muſt praiſe it more ſparingly; becauſe it neither reſembleth the warres ſo neere as hunting doth, in making a man hardie, and skilfullie ridden in all groundes; and is more vncertaine and ſubiect to miſchances: and (which is worſt of all) is there-through an extreame ſtirrer vp of paſſions. But in vſing either of theſe games obſerue that moderation, that yee ſlip not there-with the houres appointed for your affaires, which yee ought euer præciſelie to keepe: remembring that theſe games are but ordained for you, in enabling you for your office, for the which yee are ordained.

Ar. 10. A Eth.

Of houſe-games. And as for ſitting houſe paſtimes, where-with men by driuing time ſpurre a free and faſt ynough running horſe (as the prouerbe is) although they are not profitable for the exerciſe eyther of minde or body, yet can I not vtterly condemne them; ſince they may at times ſuply the roome, which being empty, woulde bee patent to pernitious idlenes *quia nihil potest esse vacuum*. I will not therefore agree with the curioſity of ſome learned men in our age, in forbidding cardes, dice, and other,

Ar. 8. pol.

Dan. de luſ. al.

other ſuch like games of hazard; although otherwaies ſurelie I reuerence them as notable and godlie men. For they are deceiued therein, in founding their argument vppon a miſtaken ground; which is, that the playing at ſuch games is a kinde of caſting of lot, and therefore vnlawfull: wherein they deceaue themſelues. For caſting of lot was vſed for the triall of the trueth in any obſcure thing, that otherwaies could not bee gotten cleared, and therefore was a ſorte of propheſie: whereby the contrary, no man goeth to anye of theſe playes, to cleare any obſcure trueth, but onelie to gage ſomuch of his owne money; as hee pleaſeth, vpon the hazarde of the running of the cardes, or dice; aſwell as he would doe vpon the ſpeede of a Horſe ot a Dog, or any ſuch like gaigeour. And ſo, if they bee vnlawfull, all gaigeours vpon vncertainties muſt likewaies be condemned. Not that therby I take the defēce of vaine carders & dicers, that waſte their money, & their time (whereof fewe conſider the preciouſneſſe) vpon prodigall and continuall playing: no I would rather allow it to be diſcharged, where ſuch corruption cannot be eſchewed. But onely I cannot condemne you at ſomtimes, when ye haue no other thing a doe as a good King will bee ſeldome) *Cic. 1. Of.*

dome) & are wearie of reading, or euill diſpo-
ſed in your perſon, and when it is foule and
ſtormy weather; then, I ſay, may ye lawfully
play at the cardes or tables. For as to dicing, I
thinke it becommeth beſt deboſhed ſouldiers
to play at, on the head of their Drums, being
onely ruled by hazarde, and ſubiect to knauiſh
cogging. And as for the Cheſſe, I thinke it ouer
fonde: becauſe it is ouer wiſe and Philoſo-
phicke a follie. For where all ſuch light
plaies are ordained to free mens heades for a
time, from the faſhious thoughts on their af-
faires; it by the contrarie filleth and troubleth
mens heades, with as many faſhious toyes of
the play, as before it was filled with thoughts
on his affaires.

Rules in playing.

Put in your playing I would haue you to
keepe three rules: firſt or yee play, conſider ye
doe it onely for your recreation, and reſolue to
hazard the loſſe of all that yee play; and next
for that cauſe play no more then yee care to
caſt among Pages; laſt, play alwaies faire play
preciſely, that yee come not in vſe of tricking
and lying in ieſt; otherwiſe, if ye cannot keep
theſe rules, my counſel is that yee al-vtterly ab-
ſtaine from theſe plaies. For neither a mad paſ-
ſion for loſſe, nor falſhood vſed for deſire of
gaine, can be called a play.

Now,

Now it is not onely lawfull, but neceſſarie, that yee haue company meete for euery thing ye take on hand, aſwel in your games and exerciſes, as in your graue and earneſt affaires. But learne to diſtinguiſh time according to th'occaſion; chooſing your company accordingly. Confer not with hunters at your counſel, nor in your coũſel affaires; nor diſpatch not affaires at hunting or other games. And haue the like reſpect to the ſeaſõs of your age; vſing your ſorts of recreation & company therfore, agreeing there-vnto. For it becommeth beſt, as kindlieſt, euerie age to ſmell of their owne qualitie, inſolence and vnlawfull things being alwaies eſchewed & not that a colte ſhould draw the plough, and an olde horſe runne away with the harrowes. But take heede ſpecially, that your company for recreatiõ, be choſen of honeſt perſons; not defamed or vicious, mixing filthie talke with merrines. *Corumpunt bonos mores colloquia prauа.*

What choiſe of company.

Iſ. de reg. Cic. 1. Of.

Ar. 2. ad. Theod.

And chieflie abſtaine from haunting (before your marriage) the idle company of dames, which are nothing elſe but *irritamenta libidinis*. Beware likewiſe to abuſe your ſelfe, in making your ſporters your counſellers: and delight not to keep ordinarily in your company, Commœdians or Balladines: for the Tyrants

Men.

delighted

Pl.3. de rep. *Ar. 7. & 8. pol.* *Sen. 1. ep.* *Dyonis.* delighted moſt in thē, glorying to be both authors and actors of Comœdies and Tragœdies themſelues. Where-upon the anſwere that the Poët *Philoxenus* diſdainfullie gaue to the Tyrant of *Syracuſe* there-anent, is now come in Prouerbe, *reduc me in Latomias*. And all the ruſe that *Nero* made of himſelfe when he dyed, was *Qualis art fex pereo?* meaning of his skill in minſtrallie, and playing of Tragedies: as indeed his whole life and death, was all but one Tragedie.

Said.

Suet. in Ner.

Delight not alſo to be in your owne perſon a player vpon inſtruments, eſpeciallie on ſuch as commonlie men winne their liuing with: nor yet to bee fine of any mechanicke craft: *Leur eſprit s'en fuit au bout des doigts*, ſaith *Du Bartas*: whoſe workes, as they are all moſt worthy to bee red by any Prince, or other good Chriſtian, ſo would I eſpeciallie wiſh you to bee well verſed in them. But ſpare not ſometimes by merrie companie, to bee free from importunitie: for yee ſhould bee euer mooued with reaſon, which is the onelie qualitie whereby men differ from beaſtes; and not with importunitie. For the which cauſe (as alſo for augmenting your Maieſtie) yee ſhall not bee ſo facile of acceſſe-giuing at all times, as I haue beene:

1. Sep.

Curt. 8.

and

and yet not altogether retyred or locked vp, like the Kinges of *Perſia*: appointing alſo certaine houres for publicke audience. *Liu.35 Xen in Ageſ. Cic.ad. Q. frat.*

And ſince my truſt is, that God hath ordained you for moe Kingdomes then this (as I haue oft already ſaid) preaſſe by the outward behauiour aſwell of your owne perſon, as of your Court, in all indifferent thinges, to allure peece and peece, the reſt of your Kingdomes, to follow the faſhions of that Kinddome of yours, that ye finde moſt ciuill, eaſieſt to be ruled, & moſt obedient to the lawes. For theſe outward and indifferent thinges, will ſerue greatlie for allurements to the people, to embrace and follow vertue. But beware of thrawing or conſtraining them ther-to; letting it be brought on with time, and at leaſure: ſpeciallie by ſo mixing through alliance and dailie conuerſation, the inhabitants of euery kingdome with other, as may with time make them to grow and welde all in one. Which may eaſily be done betwixt theſe two nations, being both but one Ile of *Britaine*, and alreadie ioyned in vnitie of Religion, and language. So that euen as in the times of our Anceſtors, the long warres and manie bloudy battles betwixt theſe two countries, bred a naturall and hereditarie *A ſpeciall good rule in gouernment.* *The fruitfull effects of the Vnion.*

hereditarie hatred in euery of them, against the other: the vniting and welding of them heareafter in one, by all sort of friendship, commerce, and alliance; will by the contrarie, produce and maintaine a naturall and inseperable vnitie of loue amongst them. As we haue already (praise be to God) a great experience of the good beginning hereof, and of the quenching of the olde hate in the heartes of both the people; procured by the meanes of this long and happie amitie, betweene the Queene my dearest Sister and me; which during the whole time of both our raignes, hath euer been inuiolablie obserued.

Alreadie kithing in the happie amitie.

And for conclusion of this my whole treatise, remember, my Sonne, by your true and constant depending vpon God, to looke for a blessing to all your actions in your office: by the outward vsing therof, to testifie the inward vprightnes of your hart; and by your behauiour in all indifferent thinges, to set foorth the viue image of your vertuous disposition: & in respect of the greatnes and waight of your burthē, to be patient in hearing, keeping your heart free from preoccupation; ripe in concluding, and constant in your resolution. For better it is to bide at your resolutiō, although there were some defect in it, then by daylie changing,

Conclusion in forme of a bridge of the whole treatise.

Thuc. 6. Dion 52.

changing to effectuate nothing. Taking the paterne therof from the microcosme of your owne body: wherein ye haue two eyes, signifying great fore-sight and prouidence with a narrow looking in all thinges; and also two eares, signifying patient hearing, and that of both the parties: but ye haue but one tongue, for pronouncing a plaine, sensible, and vniforme sentence; and but one head, & one hart, for keeping a constant and vniforme resolution, according to your apprehension: hauing two hands & two feete, with many fingers & toes for quicke execution in employing al instruments meete for effectuating your deliberations.

But forget not to digest euer your passion, before ye determine vpon any thing, since *Ira fur or breuis est*: vttring only your anger according to the Apostles rule, *Irascimini, sed ne peccetis*; taking pleasure, not only to reward, but to aduaunce the good; which is a chiefe point of a Kings glorie (but make none ouer-great, but according as the power of the coūtry may beare) & pūishing the euil; but euery man according to his own offence: not punishing nor blaming the Father for the Son, nor the brother for the brother; much lesse generallie to hate a whole race for the fault of one: for

Hor. lib. 1. epist.

Eph. 4.

Ar. 5. pol

Dion. 52.

Pla. 9. de leg.

NOXA

noxa caput sequitur.

And aboue all, let the measure of your loue to euerie one, bee according to the measure of his vertue; letting your fauour bee no longer tyed to anie, then the continuance of his vertuous dispositiõ shall deserue: not admitting the excuse vpon a iust reuenge, to procure ouer-sight to any iniurie. For the first iniurie is committed against the partie: but the parties reuenging therof at his owne hand, is a wrong committed against you, in vsurping your Office, whome to onely the swoord belongeth, for reuenging of all the iniuries committed against any of your people.

Thus hoping in the goodnesse of God, that your naturall inclination shal haue a happie Sympathie with these preceptes, making the wise-mans schoole-maister, which is the example of others, to be your teacher, according to that olde verse,

Fœlix quem faciunt aliena pericula cautum.

eschewing so the ouerlate repentance by your owne experience, which is the schoole-master of fooles; I will for end of all, require you, my Sonne, as euer ye thinke to deserue my fatherlie blessing, to keepe continuallie before the eyes of your minde, the greatnes of your charge: making the faithfull and due discharge

charge therof, the principal Butte ye ſhoote at in all your other actions: counting it euer the principall, and all your other actions but as acceſſories, to bee employed as middeſſes for the furthering of that principall. And being content to let others excell in other things, let it be your chiefeſt earthly glorie, to excell in your owne craft: according to the worthie counſell and charge of *Anchiſes* to his poſteritie, in that ſublime and heroicall Poët, wherin alſo my dicton is included; *Plat. in pol. Cic. 5. de rep*

Virg. 6. Aen.

Excudent alii ſpirantia mollius æra,
Credo equidem, & viuos ducent de marmore vultus,
Orabunt cauſas melius, cœlique meatus
Deſcribent radio, & ſurgentia ſydera dicent.
Tu, regere imperio populos, Romane, memento
(Hæ tibi erunt artes) pacique imponere morem,
Parcere ſubiectis, & debellare ſuperbos. ‘‘